The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 7.—WHOLE NUMBER 943

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Daily Public Worship.

"O magnify the Lord our God, and fall down before His footstool; for He is holy."—"O magnify the Lord our God, and worship Him upon His holy hill; for the Lord our God is holy."—Psalm xcix. 5, 9.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 " 5 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 " P. M.
In Calvary Church . . . . 8 " and 6 "
In Church of The Annunciation . . 8 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 9 " 7 "
In Grace Church Brooklyn Heights, 8 " and 6 "

Calendar for April.

15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark the Evangelist.

MAY.

1. St. Philip and St. James, the Apostles.
6. Fourth Sunday after Easter.
13. Fifth Sunday after Easter.
14. Rogation Day.
15. Rogation Day.
16. Rogation Day.
17. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST.—(Proper Psalms instead of the Psalms for the Day.)
20. Sunday after Ascension Day.
27. WHITSUNDAY.—(Proper Psalms instead of the Psalms for the Day.)
28. Monday in Whitsun Week.
29. Tuesday in Whitsun Week.
30. Ember Day.

Poetry.

From the Dublin University Magazine.

Stanzas for Easter-Day.

'Twas in the middle watch of night, when darkness hung profound
About the city of the Lord, and Judah's heights around,
That at the portal of a tomb a Roman guard patrolled—
A new-made grave against whose mouth a mighty stone was rolled.

Slow tramped the guard, and hollowly the armor's clank was heard,
For all was still upon the hill, and not a vine-leaf stirred;
The neighboring city silent heaved. in hushed and heavy dream,
And sleep outspread with wings of lead hung o'er Jerusalem.

The listless soldier's heart was back to his far-distant home,
Where red the Tiber rolled along by old familiar Rome;
A spell was cast across the past, and shapes of things gone by
Came back distinct upon his soul, and passed portentously,

Then thoughts arose of where he was, the story of the land,
The mystic spirit here adored, the marvels of his hand,
The rumor of divinity beneath that tombstone there,
And closer to his band he drew, and his lips moved in prayer.

Whispered the palm-trees, stirred the grass, on Kedron's banks below;
The rushes shivered; was 't a breeze that shook the mountain so?
It gathers—strengthens; from above a burst of thunder breaks,
And horribly beneath their feet the earth's foundation quakes!

A step is in the earthquake, and a voice upon the storm:
Jehovah's angel hath come down, revealed in human form;
Straight to the sepulchre he strides, rolls back the ponderous stone,
And in a flood of glory forth the Crucified hath gone!

Nor witnessed this by mortal eye, for struck with sore dismay,
The steel clad heathens fell to earth, and like the lifeless lay;
And when the vision disappeared, they rallied not again,
But rose and hasted from the spot, like conscience-stricken men.

'Tis past—and all hath long been hushed,—the fading stars are set,
And now the early lines of light gleam o'er Mount Olivet,
When two worn, weeping women come—rebuke them not this morn;
The grateful heart will hover near, though all should laugh to scorn.

They stop—the stone is rolled away—they look, and quake at heart—
There are the grave-clothes scattered round; the napkin wrapped apart;—
The tenant's fled—but in his stand One of seraphic mien
Sits smiling where the mangled corse of Him they sought had been

Why, daughters of Jerusalem, why bow ye thus the knee?
Seek ye the man whose life-blood ran from yon accursed tree?
Go—be of comfort; he hath left this dark and cheerless prison—
The work is done, and Mary's son—the Lord of Lords—is risen!

When man would bend in pain of heart o'er some beloved tomb,
Oh, may a voice as sweet as this make answer from the gloom—
That when the bitterness of death to dust directs the eyes,
An angel may be waiting there, to turn them to the skies!

Selected Matter.

From the Church Review.

Church Missions and Church Extension.

THE conviction has become general among us, that, in the missionary work, as now conducted by our branch of the Church Catholic, there is *something* wrong. This feeling is exhibited in reiterated complaints; in a withdrawal of confidence and co-operation on the part of many important parishes already, and in the certainty of more of this hereafter, and in the adoption of extraneous methods and policies for the disbursement of missionary funds. As to the question, *What is the real difficulty*? in our present missionary system, there is probably much diversity of opinion. Some suppose it to center in a want of the "missionary heart," or in a prevailing apathy on Missionary subjects. Others regard the difficulty as *organic*, and as growing naturally and necessarily out of our present system, which they deem unwieldy, expensive, untrustworthy, and inadequate to develop the capacities and energies of the Church, or to meet the wants of the world.

In offering a few suggestions upon this most important subject, we are not, we think, going out of our province as Church Reviewers. We shall speak as one wholly disconnected with our present Missionary organization; and yet with no indistinct view of existing facts; and not altogether unmindful of their present and prospective importance.

It is evident enough, that, to the successful prosecution of the Missionary work on that part of the Church, two things only are necessary: *first*, the vigorous existence of a true Missionary spirit; *second*, a suitable instrumentality or agency by which that spirit may act. Hence, the best methods for the production of such a spirit, and the ascertaining such an instrumentality, are the only important objects of inquiry.

In examining both these points, we shall reverse the order in which they have been named.

It seems to us that the question, What is the proper agency or instrumentality for carrying on the work of Missions? is not left for the first time now to be raised. The Missionary work, or, in other words, to go into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, is a work imposed by Him who is Himself the author of the scheme, as a distinct and imperative duty, upon a distinct body or organization of men. And he added thereto his own promise, "Lo, I am with you alway, even unto the end of the world." Churchmen, who see in the commission the appointment of an order of men, perpetual and unchanging until the end of time, cannot but see in it, also, the imposition, upon that Order, of a specific duty—the committal of a special and unchanging trust. The apostolic commission must be as special and binding in its duties and trusts as in its persons; and the Church may, with equal propriety, discuss the expediency of dispensing with one as another part of that commission. Hence it necessarily follows that the Church of Christ is herself Christ's own chosen, appointed instrumentality for spreading the gospel; and, instead of stopping to raise the question of the Church's adaptedness to such a work, she would do better to leave that question with her Master, looking, in a spirit of docility and obedience, unto Him who is the Author and Finisher of her Faith. This view, simple as it is, was that upon which all the early Missions of the Church were conducted, and her triumphs achieved. The early Church was a Missionary Church. The Apostles themselves were Missionaries. St. Paul was eminently a foreign Missionary. St. Peter was eminently a home Missionary. Nor did the leaders of the Church then dream of divorcing the Church from her work, much less of organizing a Society to do it for her. Such an alternative has been left to modern times, and is, we think, one of the bitter fruits of defective views of her nature, design, and true glory. The Church has come to be viewed as something that is merely external and formal; as having, to be sure, authority and power, but not as God's chosen instrumentality of grace and blessing. She thus "assumes the austerity of a Sabine mother, rather than the affectionate, loving kindness of the daughter of Zion." But this is far from answering to that specialty of trust, which Christ, the Head, imposed upon the members of his own body; and it is far enough from that spirit in which the lofty eloquence of Isaiah, and the descriptive strains of the Psalmist speak of *her* mission and victories.

We do not deny that there may be circumstances under which the Church may be obliged to do her work indirectly and virtually. She may be so hampered by worldly entanglements, that, in her ecclesiastical capacity, she cannot act; and just to this extent, her position is unnatural and humiliating. Such, we believe, to be the condition of the Church of England, at the present day. Her alliance with the State, her loss or abandonment of Ecclesiastical Councils; her inability, fancied or real, to act distinctly and directly as a Church of God, have led, and, under the circumstances, necessarily led, to those voluntary organizations which, during the last century and a half, have done so much in the cause of missions. The Society for the Propagation of the Gospel in Foreign Parts, the Church Missionary Society, the Society for Promoting Christian Knowledge, and other kindred societies, are but the outworkings of a true Missionary spirit, deprived of the medium through which that spirit would more naturally flow. Her House of Convocation, her Provincial or Diocesan Councils, in which the Church of Christ herself should be seen doing her own work,—these are the proper organs for the Missionary spirit there. And there are evils in the practical workings of the English Missionary Systems, which, though obvious enough, we do not care now to discuss. But it is obviously illogical and absurd, to graft on to the American Church a Missionary scion, taken from such a stock. The state of things among us is wholly dissimilar. Here the Church is left free and unhampered by the State to execute the commission with which she is charged; and, in our judgment, she has no right to shrink from her work, or hand it over to others to do it for her.

Here then, we think we have reached the first great obstacle to the Missionary work, in our branch of the Church. Our present Missionary Organization is not the Church herself, doing that with which she is solemnly charged. Nor is it enough to say, that she has control over present Missionary operations; or that the officers of the Missionary Society are responsible to her. Still the humiliating fact remains, that she herself, as Christ's own chosen instrumentality, is not in the field, bearing the burden and heat of the day.

Neither does the present Missionary Society possess the elements of efficiency. It is not a merely voluntary Society in which a spirit of affinity brings together men of the same likes and dislikes; and in which that *esprit du corps* may exist, so necessary to success. Neither is it a properly constituted representative body; for it has in it representations made upon other bases than those which the Church herself recognizes. Hence, in a Society so constituted, it is no wonder that practical difficulties at once spring up, as they always must and will. Difficulties are inseparable from such a system. And so we see, that when the Church assembles in her General Convention, and in her Church capacity, instead of proceeding to consider some of her most important duties, she first, as if these duties were no part of her legitimate work, abandons those constitutional elements, those specific departments of labor and counsel which she possesses, and enters into an arena where all the distinctive features of Christ's appointment are given up, and where, in exchange for that harmony of counsel and unity of action which she so much needs, hitherto there has been exhibited a mortifying lack of both.

We say then, let the Church, as such, assume the Missionary work. If the field is the world. and the Church a Missionary Society, of which every person is a member in virtue of his baptism, let the Church attend to the duties of her vocation, and let the missions of the Church come in for their place in her counsels, efforts and prayers.

Such a method, besides its claim for consistency, would be found to have another, of simplicity and efficiency. The Church, in her General Convention, a body representing every portion of that Church, might specify which portions of the entire field should be regarded as missionary ground, and might allot to each of the missionary Dioceses, such a quota of the general offerings of the Church, as should be fair and equal. These offerings should all be lodged in some central position, subject to the orders of Bishops in charge of Missionary fields, who would draw at regular intervals for their portion of the general fund. These contributions from the Church would be measured by the actual strength of Christian charity; and being less dependent upon temporary expedients, would soon assume a more systematic and stable character, upon which a good degree of reliance could be placed. In this case, also, the Bishops would have entire control over the expenditures in their several fields; which would be a most important point gained; and would soon be enabled to decide very exactly to what extent the wastes around them might be entered upon. In what proportion this distribution of the general funds of the Church should be made, should be determined by a Committee fairly representing every portion of the whole Church. And the harmonious carrying out of the plan, as well as a spirit of justice, would require that the allotment be equitably made.

The same method might also be adopted with respect to the For. Missions of the Church; the vigorous prosecution of which must always be no bad index of true Missionary zeal amongus. That activity and energy of charity which attends to the Church's real wants at home, is an element which scans not over-nicely territorial limits, but overleaps all such barriers to bless a brother in need, for whom Christ died, wherever he may be found. These missions would necessarily be placed under appropriate supervision, and, so far from suffering under the plan presented, would, we think, soon assume a more vigorous and cheering character.

During the intervals between the sessions of the General Convention, the Church might appoint annual or semi-annual Convocations, for the express purpose of awakening in every section of the country missionary zeal; and might also establish, in some central position, an agency to act as the organ of communication between the Bishops of the mission-fields and the Church at large; and by which agency the Missionary periodical of the Church might be conducted. To mature this arrangement would demand great wisdom and prudence. For experience would doubtless prove, that the real wants of the Church must be brought to bear steadily and distinctly upon the hearts of her members, before they can be stirred to faithful action. To give authority also to these calls of duty, the Church might, by canon, make it imperative upon every minister to take up stated collections to meet the Church's Missionary wants.

The plan, as now briefly sketched, would, of course, lead to the ultimate abandonment of the machinery now connected with our Missionary operations, but which should be kept in vigorous motion while retained and until exchanged for a better. It would be simply the Church herself doing that which some other body is now attempting to do in her stead. Nor do we hesitate to predict the happiest results from such an exchange, and especially if adopted with unanimity and confidence. The plan professed is Church-like. It is simple. It is fair and equal in its bearings. It is economical. It can be made authoritative and obligatory. It is, more than all, the expression of faith in that scheme which He contrived, who is the Author and Life of the Missionary work. It would show the Church to be what it really is: not a mere system of externals—a mere theory—but the living body of Christ, doing that which He imposes and the world requires. It is one on which we believe different views in the Church may harmonize. The late Dr. Milnor, writing in 1837, says of the Missionary work, "It still appears to me the appropriate concern and bounden duty of the Church, through its regular organization, and ought not to be devolved, but on the default of the Church, on mere voluntary associations."

And then, when the Church assembles in her General Councils, how would the Missionary heart be quickened and animated by those earnest appeals which are now worse than wasted in conflicting and disheartening agitations! Confidence would be restored. And streams of charity, now withheld, from indifference or want of confidence, flowing in from every nook and corner of the Church, would make glad the City of our God.

Aside from a plan which shall embody, at least, the prominent features above presented, we see no alternative but the adoption of another, in which every one of those features must be lost. In other words, in giving up the present organization, which seems now next to inevitable, the only other alternative, is the system of Voluntaryism, in which, of course, all the conservative elements of the Church are at once lost. And if such a course is contemplated by any true lover of the real prosperity of our Zion, (and to no other do we appeal,) what results, we ask, are sure to occur, as the fruits of such a choice! Instead of that broad and Catholic basis, on which the Church can, and ought to meet in a spirit of conciliation, harmony and love, there must come into necessary play, the action of party affinities and sympathies, party animosities and recriminations, party organizations and agencies; and these worldly and jarring elements of discord must be distributed into every diocese and parish of our land; to be borne with, perhaps, in some of the larger fields; but, to become absolutely ruinous to the Church where she is weak, and struggling for existence. And yet, between a mere Church-like system of missions on the one hand, and one in which every distracting element shall be introduced and perpetuated, we see no practicable alternative.

In the above remarks, there has been no recognition of diocesan institutions already existing and, in some, of the larger dioceses in vigorous operation. It is evident enough, that, as all such institutions are the creatures of independent dioceses, so the Church, in her National Councils, can have no power to touch them. It is scarcely conceivable, however, that any diocese should so forget her duty as not to sympathize with, and contribute to, the general missions of the Church at large; while it is certain that several of the weaker dioceses must, for many years, be greatly dependent upon the munificence of the older and stronger portions of the Church.

In so far as the proper agency for conducting missions is concerned, we have presented the above suggestions, with no confidence, except so far as they are found to harmonize with the nature, constitution, and duties of the Church of Christ, and as the Church herself is ready to act upon them unitedly and vigorously It will be remembered, also, that we have not been discussing at all the principle of Voluntary Institutions. What we have been contending for, is, that the Missionary work is one which cannot be left to Voluntaryism, and one which has been immediately committed to the Church as such. Those, therefore, who place no confidence in such institutions, will admit, at once, the correctness of our views; while those who contend for the expediency of the voluntary principle under certain limitations, yield nothing by admitting the facts upon which our plan is based.

Communications.

For the Churchman.

The End of the Rainbow.

Among the pleasant deceits belonging to the period of childhood, none is better remembered than that of being sent from field to field, or from one spot to another on the hill side, to get at the end of the Rainbow, where it seemed to be resting, and so near, on the ground; because there, it was storied, every beautiful and rich thing, gold, and diamonds and pearls, would be found in profuse abundance.

That fancy would do to amuse and beguile childhood, and the young might innocently pursue it, but it is not often that we catch men running after the End of the Rainbow. It is not often; and yet just now we have a small class in one part and another of our country, smart and yet grave young men, who in Religious matters have put themselves full tilt after that glittering mist. I refer to that class who have left the Church and have gone over to Romanism, and with the expectation of finding among Romanists the old Catholic treasures of faith, devotion, culture, sanctity, unanimity, peace, and whatever might fill the ideal of unworldly and noble character. They are after the End of the Rainbow. Now and then I meet one of them; they look as though they had been upon a hard chase; they appear soiled, as though they had gone out of the highway of society and were forced to push along in rough and uncultivate windings. Their old cheerful piety seems soured, their former calm and dignified religiousness seems changed into an unpolished formality; their self-humbling zeal, into a sort of harsh sectarian ferocity. And their words sometimes tell how really they are disappointed; tell that they have not yet reached that for which they set out; that the End of the Rainbow is on the hill side yet beyond them.

Of that class, and a pretty perfect specimen I should say, is the present ingenious but wandering editor of the Freeman's Journal, the New-York papistic newspaper. He thought to find the End of the Rainbow in Religious matters by running among the papists in this country. But listen to his experience. In a late number of his paper, speaking of the exile of the Pope, he says:

"In the touching pastoral of Bishop Maginn, in another column, will be found an allusion to the asylum that his holiness might find in the Republic of the United States. This is all very well as a poetic hypothesis, as a proposition, however, it makes our blood thrill with horror. No! sooner than that impracticable absurdity should occur—sooner than the consecrated foot of the Vicar of Christ should bear him to a soil where more than one-half the (Roman) Catholic population, ignorant of the etiquette that so distinguishes even the poorest peasantry of a (Roman) Catholic land would gape at him with their hats on, or sit in his presence with their heels up in the air,—we would exclaim, 'Rather we will go to you; our arms, our wealth, our lives are at your service.'"

Ah, there is the experience of the poor fellow! He finds himself in distasteful company, and he is *so* disappointed that he imprudently turns up his nose right in the faces of that company. He had been made to believe that the End of the Rainbow, for the Gospel, was among the Romanists; and he forsook the Church and ran there; and above he gives his experience. His notions of Christian culture are thoroughly and roughly shocked: his Ideal of unworldly spiritual devotion is forced back upon him as lacking Catholic fulfilment among his present associates and his disappointment and his opinion about it he blurts right out. The End of the Rainbow is not there where he thought it was; the spiritual possessions of the people among whom he was led, prove to be few and poor and unattractive, and he avows it.

We thank him for the avowal. We had known long before that such must be the experience of the class who have so left the Church for the fellowship of the papists, but yet we thank this writer for avowing it. Take, for instance, as an example of that experience, the apostacies from the Church to Romanism which occurred in St. Albans, Vermont. No fact is better known in St. Albans, and all its vicinity, than, that all the attractive or reliable character, belonging to the Romish Meeting there, was taken in a lump from the Church. It is well known, that the culture, the zeal, the devotion, the spirituality of the Romish meeting has been from the first, and for a long time will continue, *confined* to those few persons who went from the Church. No one in that region has thought, nor does yet think, of connecting any thing of ennobling culture, of intelligent zeal, of attractive morality, of high self-denying attainments, with any one of that Romish meeting except with the few persons who went from the Church. And while all that tells badly for Romanism; while it tells how deceived they are who go to Romanism for saintly and perfect character; it tells a fact, an abiding fact for the Church, which cannot be put aside; the fact, that the best fruit to God in the Romish meeting was raised in the Church; that the proudest examples of piety and culture and devotion were the work of the Church; and that so, if the Church bear the fruits, the Church is THE BEST. We speak that which we do know when we say, take away from the Romish meeting in St. Albans that which the Church nurtured, and it would not have attractive spirial or moral character for another day. No, it is not among the papists in this land that theend of the Rainbow is to be found.

But see! like a regular illusion, as the entire feeling is in that class of young men of whom we spake; see! just like the running of children from one field of disappointment to the next field beyond where the end of the Rainbow certainly *is* resting; those smart and yet grave young men, finding themselves aggravatingly disappointed in this land, yet believe that they behold the Rainbow resting on another, and for that other they are ready to start, or to it they are ready to give their affections. So, as quoted, they say to the Pope, "We will go to you; our arms, our wealth, our lives, are at your service."

They will be again disappointed. Others have been there for the Rainbow, and they report it not to be found. Thus, would they go to the Papal States, the very nursery and home of Romanism? Those States are execrated now by every popish lip. Would they go to Piedmont? "The abbe Gioberti (says the Roman Catholic Observer) has protested against the note of Spain relative to the re-establishment of Pius IX. in his States. Thus it is that the *Liberal* Ministry of Piedmont (Roman Catholic) understand respect and devotedness to the Sovereign Pontiff."

Would they go to Austria, France, Spain? Hear the Earl of Wilton Hall, in a letter to a gentleman in the District of Columbia: "The (Roman) Catholic Religion is beset on every side. I do not see what power can come to its relief. Austria is fast. France dares not interfere. Spain cannot."

When will these really good but very deluded gentlemen find the end of the Rainbow? They are seeking a phantom. Spiritual substance they will find in that Church, some of whose rich treasures and unsurpassed virtues they already exhibit in their own persons. TRAVELLER.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER VII.

CONFIRMATION—LORD'S SUPPER—EXCOMMUNICATION.

Let us now suppose the child—baptized or unbaptized—it makes no differenee with the Presbyterian—to have reached the next stage in life. We suppose him to be one of the elect, and to have received, at the "appointed time," that irresistible ictus of regeneration, for the want of which all the good things of his whole life before have been counted as evil, and by virtue of which, all the sins of his life afterward shall be so far counted to him for good, that they can no more "quench the spirit," than they can quench the stars, no more separate him from the favor of God, than they can separate him from his own existence.

He is now to "make a profession of religion, by the reception of the sacrament." We stay not to find fault with the phraseology. We stop only to ask men who profess to be guided by the Bible alone, where in that book it is, that they find the "taking the sacrament"—unless by that they mean the sacrament of baptism—the authorized mode of "making a profession of religion?"

We suppose our candidate to have passed one ordeal in those agitating experiences, which so often rend and tear, and as if the evil one went out of them, are the accompaniments and signs of this species of regeneration. He has now to pass a more dread ordeal than the former, in relating these experiences to the company of the elders, or, if his lot have fallen among the Congregationalists, the Baptists, and the like, to the whole body of communicants. These elders, as my predecessor in a Presbyterian Parish is said to have remarked, have been sometimes "made when timber was scarce," and, like annuitants, of course they never die. Albeit, I knew an instance, in which one died, and with a dry smile and sigh the good man's pastor remarked to me, that it was one of those seeming afflictions by which the Lord works great deliverances for his people. Can we wonder, that men, of education and fine feeling, shrink from a catechizing by a bench of elders? If they hesitate for months and years and even until the end of life—of which we have known many a striking instance—are we, therefore, to set it down as evidence of some irregularity in their conversion? Or, suppose these elders to be grave—dignified—well-read—capable of voting intelligently, when "deep answers to deep" in theological debate, and ministers may be on trial for abstruse opinions, that are supposed to involve and sap the foundations of religion—it is evident that in presence of such a company, the diffident and meritorious, the meek and humble babe in Christ will appear as a lamb before her shearers; while the rash and the vain will but reap assurance, from passing with the more eclat, the inquisitive—I might not err in calling it, inquisitorial conclave.

Thousands there are, to whom this "going before the Session," as the phrase is, to relate their experience, has haunted their lying down and their rising up, more than auricular confession has ever disturbed the papist, and, on the eve of the communion, when, above all other seasons, the mind should be quiet and self-possessed, has had a most painful influence in distracting and tormenting it. And scarcely a pastor but bewails the fact that, having passed this ordeal, his converts live thenceforth as light-hearted as if the day of judgment were appointed only to unseal and publish the verdict of the elders. And the monthly and quarterly repetitions of experience, and confessions in classes, under a complete system of espionage, adopted by the Methodists, is but a poor remedy for these pernicious results.

It has often been the case, that these elders in session have felt themselves moved to pry into private histories with unnecessary and annoying interrogatories. One of their own ministers has complained, that the conditions or tests of communion, have erected around the sacramental table in some of their churches, "a fence ten rails high." I have heard the modest maiden interrogated whether she belonged to a temperance society, and I have seen an indignant woman refuse to answer whether she drank intoxicating liquors. The purity of this page reminds me, that here I must arrest my pen. But I do so with the question, "*Quid domini facient, audent cum talia fures?*" If in a decent congregation, and against the minister's remonstrance, these impertinent questions have been asked, what may not be done, and what rights may not be trampled under foot, where the reins are thrown loose upon the neck? The legislation of these elders will admit a candidate to the communion, at this moment, in one thousand congregations, only under the Nazarite and Popish vow of eternal abstinence from wine; and it is blazoned for the information and admiration of all mankind, that wine is now prohibited, even on their altars, in more than eight hundred churches. My spirit went heavily within me; it was more than I could bear. Compared with such arbitrary, and irresponsible tyranny, to which there can be neither law nor limit, and which may forge new oppressions to-morrow, as it has invented these but yesterday, Rome, with its fixed and ascertainable exactions, is still gloriously free.

But now the experience is told, and the conclave adjourned. There frequently remains a third ordeal to be passed, by the baptized and the unbaptized alike, before partaking of the Lord's supper. The candidate, in face of the congregation, is to answer a series of questions, embodying, in some instances, nice metaphysical subtleties, that chance to feed the controversies of the hour; while the questions themselves are sometimes extemporaneously put, but are more commonly agreed upon, under the local and joint counsels of the pastor and the elders. To produce uniformity in this particular, a living divine, whose confidence I am not betraying in stating the fact, was a few years ago employed in preparing a confession—for creed-making is not yet at an end, and will live the lifetime of Popery and Sectarianism—to be adopted by the General Assembly, for the admission of communicants throughout the church. He proposed also—owing, I believe, the suggestion to myself—that the new formulary should clearly recognize the distinction between the unbaptized and the baptized. Such a measure was not likely to succeed; in fact, it failed.

With regard to this mode of admission to the Lord's supper, it is worthy of remark, that the whole thing is an innovation upon Presbyterianism, and although borrowed along with some other matters from the Congregationalists, within the short period of thirty years, has become almost everywhere prevalent. And the rapid spread of such a usage from parish to parish, demonstrated to my mind, many a year ago, *the conscious want, throughout the church, of a connecting link between baptism and the communion*, to ratify the vows and pledges of the former, and to conduct the maturing Christian to the grace and consolation of the latter. I certainly must have felt that want myself, when, thirteen years ago, in the printed formulary which I composed for the reception of new candidates to the communion, I used the following language: "*You acknowledge* the responsibilities whereunto you were appointed in baptism, in which you for ever renounced the world, the flesh, and the devil, and consecrated in a perpetual covenant your body, soul, and spirit, &c., ... *(Assent.)* . . . . This being the faith wherein you have witnessed a good confession before many witnesses, and as, from the beginning, you have been baptized into the privileges and promises of the church Catholic, therefore I now pronounce and constitute you members of the body in which we worship the Father, and welcome you to share our grace and tribulation. And as we open before you to day the higher and wider mysteries of the kingdom in another ordinance, and *confirm you in the covenant* of the faithful, we beseech you, as strangers and pilgrims, &c."

When looking, in those days, at the baptized child, insensible to the responsibilities, and indifferent to the grace, accruing from his baptism, or purposely taught, it may have been, to regard that baptism as the lowest and merest rite of Christianity—forgetting that Christianity has in this respect no such rites, as had the Jewish faith before it, but has merged the shadow into the substance, and rites into realities—I have been often unable to check the thought, that, if Presbyterians had retained the use of confirmation, it would not only have answered for an edifying link between baptism and the communion, but it would have brought many a baptized child, year after year, into personal contact with his pastor, and would have afforded a golden opportunity, in youth's fearful crisis, for admonition, for reproof, for instruction in the dangers and responsibilities of life. It seemed reasonable—so reasonable, that infant-baptism seemed incomplete without it, and unconnected with the after-life—by some solemn form to ask the child, now coming to the years of wisdom and discretion, "Do you abide by the terms on which you were baptized?" and, if the answer justified it, to renew the comforting assurance, that God would enlarge his grace, and most surely keep and perform the promises, which He for His part had vouchsafed to make.

About the same time, I ascertained, that Presbyterians, in portions of Germany and other countries, had not cast off the rite of confirmation. Luther retained it, and his followers retain it still. "I sincerely wish," said Calvin, "that we retained this custom of the imposition of hands, which was practised amongst the ancients." Beza and Owen and Adam Clarke speak in much the same strain. I had seen clergymen also in our own communion, who would not have been unwilling to see the rite restored. Such facts induced me to look into the scriptural authority for this intervening ordinance between baptism and the holy supper. For if any such rite be necessary for us, and if we betray our conscious want of it in the adoption of an awkward substitute, it could not have been less necessary in the times of the apostles, and we might therefore expect to find something in the word of God, beautifully intervening, as the connecting link, between the two sacraments.

"To the law then and to the testimony"—what saith it? "Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Heb. vi. 1—2) According to this, "*the foundation*"—"*the principles of the doctrine of Christ*"—what are they? "Repentance—faith—baptisms—*laying on of hands*—the resurrection—the eternal judgment." For the first time in my life, I here saw that Christianity had filled the vacancy between the sacraments, and had assigned a solemn rite to its place next after baptism—the very place to which the human invention of a confession in broad aisle had been assigned by Congregationalists and Presbyterians. First, "repentance;" secondly, "faith;" thirdly, "baptisms" (whether that of John, or that of Jesus, or that of the Holy Trinity, or the double washing with water and the Spirit, or the trine immersion, which some allege to have been primitive,) fourthly, "laying on of hands." Let me think, said I within myself;—is this the order of teaching among the Presbyterians? They teach, first, repentance; very well; for St. Paul says, first, "*repentance.*" They teach, secondly, faith; very well again; for St. Paul says, secondly, "*faith.*" They teach, thirdly, baptism; very well once more; for St. Paul says, thirdly, "*baptisms.*" But, at the fourth stage, St. Paul and the Presbyterians part; St. Paul says, fourthly, "*the laying on of hands;*" Presbyterians break the chain, binding our youthful Isaacs to the altar, and our young Samuels to the temple, and cast the bright link away.

As a Presbyterian, I had nothing to gain, by supposing that ordination, or apostolical and tactual succession, was in the apostle's mind as a matter to be inculcated on a young convert next after baptism, and in company with the tremendous doctrines, of repentance, faith, resurrection, and judgment. I came therefore to the conclusion, from which only an unnatural straining and dislocating of the passage could offer an escape, that St. Paul was speaking of the sacramental rite, or, if you please, the lesser sacrament, of confirmation, coming next after baptism, and filling up one of the confessed and conscious vacancies of Calvinism. Again, my attention was struck with the fact, that baptism, and the laying on of hands, were, in the apostle's estimation, of sufficient excellence and dignity, to lie at "*the foundation,*" and to be written down among the tremendous "*doctrines*" of "repentance—faith—the resurrection—and the judgment." What! baptism mentioned in the same breath with faith! the laying on of hands raised to a correlative dignity with the resurrection and the eternal judgment! and both this and that lying at *the foundation*, where an apostle is deliberately reciting "*which be the first principles of the doctrine of Christ!*" Make of the passage what ye will, it falls upon our ears much more like the natural utterance of the Episcopal Church, than the teaching of Presbyterianism in the nineteenth century.

But did not "the laying on of hands" impart the gift of tongues and miracles? Yes; and it was necessary that it should; *that the infant Church might understand, at once, the sacramental nature of the ordinance.* For the same reason, baptism was at first, accompanied by the visible descending of a dove, that its sacramental character, the spirit brooding on the waters, might be a fixed and understood fact; so that apostles might preach, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost." In like manner, ordination was accompanied at first by the communication of the gift of miracles, even to the humblest deacon; that it might be an understood and settled principle of Christianity, that each vocation in the church should receive by the laying on of hands, its proportion of grace. In the same way also, the first preaching of the gospel to the Gentiles was marked by visible and audible effusions of the spirit, to establish the fundamental principles that the wall was broken down between the Jew and the Gentile. For the same reason, confirmation at first had its "signs following," that the Christian, in confirming the pledges of his baptism, might be assured of his own confirmation in grace, by a new afflatus of the Holy Ghost, for the higher responsibilities of the Christian life. Thus, in the city of Samaria, Philip, not the apostle, but the deacon, "one of the seven," we are told, preached to the people, and baptized a great multitude, "both men and women." More he was not empowered to do. But "when *the apostles*, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down—*laid their hands on them*, and they received the Holy Ghost." Philip, the deacon, converted and baptized them, "both men and women;" Peter and John came down, and "laid their hands on them"—certainly not to ordain them, for it says, "both men and *women*." This was a rite that Simon Magus had never before seen; Philip had been there, preaching, baptizing, and working miracles, healing, we are told, the paralytic and the lame, and ejecting devils with wonderful success. But Simon, whom Philip baptized, and who "continued with Philip," never saw, until those that ordained the seven deacons came into Samaria, this rite of the imposition of hands. "And when Simon saw," says the narrative, "that, through laying on of *the apostles*' hands, the Holy Ghost was given, he offered, &c. (See Acts viii, 5–19.) We cannot see how the force of these simple facts can be evaded; and we set confirmation down as one of the things which Presbyterianism has irrevocably lost.

Some of my ministerial brethren, I knew entertained, upon this subject, a similar impression to my own. Presbyterian reviewers, I observed, and even gentlemen at Princeton, and in the Princeton Quarterly, touched tenderly upon the topic. The whole Lutheran church retained the practice. Those Protestants who had laid it aside, were already all feeling after something to supply the vacuum. I could not find, in antiquity, any beginning to this "laying on of hands," but at the hands of the apostles. I would trace it beyond the apostles to the Jewish synagogue, where I could find it even to this day intervening between circumcision and the passover. I heard of it in the remotest East—in the heart of Abyssinia—in the fastnesses of Carmel and of Syria. I was glad that my children had been baptized and introduced before me into a fold, that would thus again throw its protecting shield of confirmation around them, when they should arrive at the years of discretion and of danger.

And if I was glad in the anticipation, what tongue shall express my happiness in the result! One of those little ones—the first that was given me, and the first that I gave the Church—is now among them that sleep in Jesus. In the glow of childhood—in her fifteenth year—an age, when among Presbyterians, the minister is avoided, and the approach of a zealous elder dreaded and shunned—she expressed the usual desire to be confirmed, at the next visitation of the bishop. As her father was beyond the sea, her friends advised her to wait his return. But, with the grace already given her, she urged her request very importunately; and it brought her at once under the teachings and counsels of a judicious and affectionate clergyman. She was accordingly confirmed, under the most gratifying appearances of sincerity and earnestness. A new measure of the spirit evidently rested upon her from that hour; she spoke in a sweeter tongue; she led a more heavenly life. Not noisy, but still; not ostentatious, but retiring; not even conscious was she of the impression made upon her heart and life, nor of that impression so sweetly reflected upon those around her. The solemn litanies of the Church were often observed to bring tears into her eyes; the church's fasts were her most pleasant feasts; morning, and evening, and at noonday, she was many a time observed to dwell long upon her knees; often was she known to retire from the midst of her young companions to the exercises of the closet; and such a life of gentleness and holiness and self-denial and prayer and humble usefulness and cheerfulness, it has never been my lot to know in one so young. And God has rewarded it. Within a year from the time that she knelt under the bishop's hands, she entered joyfully into the rest, for which she had been unconsciously maturing; and was "*so* blessed, she blessed the hand of death." And often have I been consoled in the reflection that Confirmation in a father's absence, espoused her by a new vow to Christ, *just at the moment*, when the world first comes to claim the virgin-heart. What a happy opportunity it gives, in all times and climes, to bring the influences of religion to bear upon youth's generous affections! The father may be far away, and the mother sleeping in the dust; yet, the Church is a mother that dies never; and the time comes round, the opportunity comes up, at the most critical period of life, for the hallowed associations, counsels, and instructions, incident to Confirmation. If I have introduced a case in illustration of this important point, it has been not without violence to my more tender recollections of a precious child; but as, in a former chapter, I had told of her baptism, I have now, for a higher purpose, permitted myself to record her confirmation and her end. And, to extend the illustration, I may add, that, during the six years of my Presbyterian ministry, not an individual, so far as I can recollect, seemed drawn toward me for counsel, or attracted onward by the arrangements and natural leadings of the system, to assume the responsibilities of baptism. If an inquirer came to me, he came not from the gentler drawings of the common influences around him, (for Calvinism knows no gentleness), but from some sudden ictus or impulse, that happened to him alone, and left hundreds undisturbed behind him. In contrast with this, during the first six years of my ministry in the Episcopal Church, more than six hundred baptized souls have come spontaneously within my personal reach and private counsels, for the ratification of the tremendous vows of baptism. Some of them have been among my dearest friends on earth, towards whom I might otherwise have felt a reserve in offering religious advice; and *hundreds*, I have reason to believe, have thus been brought under my secret counsels, whom otherwise I should never have reached. Really, without confirmation, or its positive equivalent, bringing back the infant to the altar, not only would infant baptism appear cumbered with a real difficulty, but the provisions of Christianity would seem obviously incomplete.

ONE OF THREE HUNDRED.

For the Churchman.

The Great Question.

MR. EDITOR:—These are days of light. A late writer on "Charity publication societies" adopts the principle that in religious teaching and the instruments of it, as in trade, *demand* is to regulate *supply*. He does not quote the good book for this notion. The Editor of a cotemporary of yours, gives us the following luminous hints in regard to the final cause of getting up and sustaining a religious journal; and the legitimate effect of such a final cause upon the "principles" of those who conduct it. These are days of light. "If the *imprimatur* of Bishops, official organs, with Diocesan and Conventional support, fail to sustain our periodicals, *how are they to be sustained?*"

This is the great question: mark the answer. "We only know of one mode, and for ourselves we intend to follow it out—to advocate the claims of the laity as well as of the clergy—the rights of the Presbyters as well as of the Bishops,—&c. &c."—

"These are our principles, and by them through God's grace we intend to stand or fall."

But the question was not of "standing or falling;" much less of "falling" "by God's grace"—which is not indeed to be invoked in connection with the great question. The sentence should have ended thus:—"These are our principles, and by them we intend to make our paper pay!" This luminous hint in the economy of clerical life, may be extended in its application: *e. g.*,—How shall we make our preaching pay? How may the visitation of the sick be turned into the most dollars! &c. &c.—

I do not believe there are twenty clergymen in the church in the United States, nor ten, who could have embodied *such* wisdom in two paragraphs.—I am almost persuaded that there must be some "mistake of the printer." For the writer's part, he fears, from the experience of twenty years, that he must prove an inapt scholar in this new science.

He has never been able to make preaching *pay*; and has long ago contented himself with the condition of apostles; "Poor but making many RICH."

The Calendar. "Romanizing."

To the Editor of the Churchman—

SIR:—Allow me to say a few words upon the Editorial article, headed "Romanizing," in the "Calendar" for March 24th.

It is, I believe, certainly known that Professor Jackson, the Editor of the Calendar, is absent from Hartford, and that the Editorship has been temporarily entrusted to a parish clergyman of that place. Whether this arrangement has been published in the Calendar or not, I do not know. My information comes through more than one private channel, but I have seen no number of the paper lately, except the one referred to above. If the arrangement was not published, then the temporary Editor occupies the concealed position of an anonymous correspondent, with the extraordinary additional security that the Editor, Professor Jackson, is held personally responsible for every word that is written as Editorial. I believe that this is the actual state of affairs.

Now, Sir, from this doubly defended position, not only fighting from behind a wall, but using the living body of his friend for a shield, the temporary Editor makes an attack (I will not say upon a "*clique*"—lest I should admit the existence of such a clique, but) upon the character of the Church in the city of New-York, and upon the character of the General Theological Seminary, there situated, and particularly named in this attack. It is true that the force of the attack is greatly diminished by the writer's confession, that he makes it "in the discharge of a duty which" he has "long felt imperative (though" he has "shrunk from it.") It was long, then, ere the sense of duty availed to impel him to the task which he now so covertly essays.

The article ends with the words "Let Churchmen be on their guard, and give the first symptom of this kind of Jesuitism its immediate and merited rebuke. We venture to promise it such a reception if it intrudes into the Diocese of Connecticut. We love our prayer books, here, with a loyal and virgin love."

In these sentences, there is some intimation of the principle which came to the aid of a halting sense of duty. We all understand the attitude of the Diocese of Connecticut, (at least so far as the Calendar represents that Diocese) towards "a merely ephemeral and local matter," which is, nevertheless, of the very first importance in the "affairs of the Diocese of New-York." It is antagonistic, and this writer has, previously shown himself its representative.

Hence, we find, *a priori* that the credibility of the article is none of the greatest. But leaving this consideration out of view, what sort of duty is that which obliges a man to make an attack which (if effectual) must be hurtful to the reputation and interests of a large body of men, whilst the charge actually brought is no more than that they are the objects of designs formed by a "clique?"

The suspicions entertained of the Seminary have reached the wildest extravagance. Probably no intelligent person who was not familiar with the exhibition, of ignorant fanaticism constantly occurring, could believe it possible that these suspicions should arrive at that pitch of ludicrous absurdity which they have really attained. We heard last year, in New-York, that the country folks in Orange County, would rather see their sons in the State Prison than at the Seminary. A style of talking which, if indulged upon any other than ecclesiastical topics, might bring a man, against his will, within the walls of a lunatic asylum, is considered the voice of the incorruptible wisdom of the land, so long as the Seminary is its object. If the writer in the Calendar did not know this, he must know little of facts. If he did know it, then he might have waited much longer even than he did, before letting any sense of duty impel him to an act in itself unjust, but deriving an infinite accession of wrong from this state of public feeling.

The writer in the Calendar appears to confound the writers in the Ecclesiologist and some of the writers in the Churchman as one and the same class. It may not be amiss, therefore, to remark that *four* writers only have contributed any papers to the Churchman, occasioned directly by the animadversions upon the publication of the Ecclesiologist. Three of these were clergymen of no recent years, one of whom is a Doctor in Divinity, and among the oldest and most distinguished clergymen in the Diocese of New-York. But what is that to the writer in the Calendar? Perchance it is, after all, not years but wisdom that he respects—and, of wisdom, chiefly his own.

The temporary Editor of the Calendar may think this or that "intolerable." Nothing is more intolerable, or more abominable, than the practice, which is daily gaining ground among us, of making attacks upon the characters of christian people, without avowed responsibility, without an attempt at proof, and yet (especially among people who believe that the most knowing man is the most suspicious, and that every story has a foundation) threatening ruin to those whose good name and whose highest interests are thus assailed.

I am, Sir,
Your ob't Servant,
R. R. C.

PHILA. March 31, '49.

For the Churchman.

MR. EDITOR:—I do not find fault with "One Who knows," for transforming himself into "No Controversialist;" but I do object to his changing his ground without an admission that it was necessary for him so to do. He began his defence of the Domestic Missionary Committee with an attempt to rely exclusively on figures. He made a statement to the effect that the expenses of the Committee are not as extravagant as "Rector" had alleged; and his evidence was rendered in items, such as "Roomrent $200," "Salary of General Agent $1000," &c. I deemed it my duty to reply; and, doing so, showed *by figures*, that the charge of expensiveness was well-founded, inasmuch as, for the present year, the operations of the Committee cost the contributors *ten per cent.*, and that, during the past year, the percentage had reached *thirteen per cent.* The facts are incontrovertible. I deemed them so when I stated them, and the avoidance of them by "One Who Knows," proves that he thinks them so to be. Indeed, he positively admits what, when under his first name, he was so prompt and earnest to controvert; for, he remarks, "They say that too much *has been* expended for past salaries. Perhaps I think so too." Any one can see why that "perhaps" was inserted. It was to soften an admission he was constrained to make. But what diminution in the past expenses is there? One thousand dollars on the salary of the Secretary, *because* he enjoys also the salary of a Rector. That is the *only* curtailment alleged; and that is admitted not to be the act of the Committee, but of the gentleman whose whole time was once thought to be necessary to discharge the duties of his office, but who now ascertains that he has been egregiously mistaken, and that he can serve a city parish, and, in the fragment of his time then remaining on his hands, can earn $1000 of the money sacredly devoted to missionaries. By this act of the Secretary, about 3 per cent. on the receipts of the Committee has been saved; and I have shown the expenses are still 10 per cent.

Statistics having thus conclusively decided against the argument of "One Who Knows," he ceases to invoke their aid. Without admitting that he is defeated, he quietly abandons the only ground on which he at first attempted to take a stand, and strives to continue the contest (singularly enough as "No Controversialist,") on other premises or allegations. I will follow him.

He says the salary of the Secretary is fixed by the Board of Missions; and hence, infers that the Domestic Committee are not responsible for the extravagance in its department. Is this a fair statement of the case? Are *all* the salaries paid by the Committee prescribed to them? *all* the incidental expenses arranged to their hands? Have they no discretion—no room for the practice of frugality and prudence in financial matters? Pray, what then are their duties? But let us take this single specification, and see what it is worth. The Board prescribed to the Committee the salary of $2000 to be paid to the Secretary. The present resignation of half the salary by that officer, under the circumstances in which it has been made, is an admission that the duties are not worth more than that sum. The Committee knew, or ought to have known, that fact as well as the Secretary himself. Why, then, have they always voted in the Board for the highest salary named? Why have they not spoken in behalf of economy in this particular, when others have spoken? They are an influential portion of the Board. Had they remonstrated when the vote was taken, the high salary could not have been passed! Why could they not see, as "One Who Knows" can now see, that "*too much has been paid for past salaries*," and be forward themselves in proposing a reform! Had they informed the Board that the Secretary's place was not worth over $1000, and asked that the salary be fixed at that sum, would they not have been heard? Would not their recommendation have been adopted? To whom, as much as to the Committee, do the Board look for suggestions on such matters? We have now a Rector and a Candidate for Orders in the General Theological Seminary, occupied respectively, as we are bound to believe, in a thorough and faithful discharge of their duties in those capacities; and able, *in addition*, to do every thing appertaining to the offices they hold under the Committee. May we not, therefore, reasonably infer that the duties of both of those offices can be performed by *one* person? Why have not the Committee discovered this fact? And if they have discovered it, why has it not been reported to the Board?

The Committee are responsible. In every fair view of the matter, they are the only body responsible for the extravagant expenditure of sacredly charitable funds, of which so much of the Church now complains

Mr. Editor, I have yet to follow "No Controversialist" some way further, but will not do so now, lest I extend my article to an unreadable length. I bespeak, therefore, for another occasion, a place in your columns. In the mean time I shall be gratified to read such an *ingenious* reply to this as my opponent is supposed to be able to make.

ANOTHER "ONE WHO KNOWS."

For the Churchman.

The necessity of atonement to the Deity for the sinfulness and guilt of man, is a point which always, and everywhere, has been so generally owned by mankind as a truth, and felt to be a fundamental and elementary truth, and a truth interwoven with all their ideas of comfort and happiness in religion, and of individual and social welfare, that in the eye of true philosophy, it is as clear a moral fact, as can be proved by universal common sense, or in other words, by genuine reason. Therefore, every religious and moral system, not recognising this fact, and not having the principle involved in it incorporated with all its tenets and requirements, is an unreasonable and unphilosophical system.

Men could never govern reflection on their nature by the dictates of their own experience and observation, without regarding that nature as essentially corrupt; nor could they ever add to such reflection, the contemplation of Deity, no matter in what distorted phase the universal idea of Deity might be presented to their minds, without a conviction that every man is a sinner against God, and deserves punishment at his hands. Very especially is this true of the view of God and man given in the Bible. Very especially is it true, that atonement, by sacrifice, for man to God, lies at the foundation of all the Bible's teachings.

That is the religion, neither of the Bible nor of sound reason—it is the reverse of what can be called, in a good sense, the religion of nature—which does not see glaring inconsistency with the holy, just, and good qualities—with the exactly balanced perfections—of Deity, in allowing sin to go unpunished, and making the sinner an object of mercy, without satisfaction being made to justice; and which supposes that God's infinitely pure and holy throne is accessible, without worthy mediation, by such a corrupt, guilty, and worse than worthless being as man has ever proved himself to be.

Such reflections, to which the reasonable mind is led, by all it sees, and all it feels, and all that history proves to have been ever seen and felt, of man; and by such views of Deity as its position and circumstances afford, naturally induce anxious inquiry as to *what is* the atonement which will satisfy God, and meet the wants of man. It is a remarkable circumstance connected with this point, that notwithstanding man's inability of himself, to give a satisfactory reply to this enquiry, and the absurd and ridiculous, the costly and oppressive, and the cruel, unnatural, and inhuman expedients to which he has been driven in the intensity of his feeling and desire on the subject—notwithstanding his vain efforts thus to find comfort, and try to purchase a reasonable hope of averting God's wrath, and winning his peace; and the cheerless disappointment which has resulted—still his mind could not let go the conviction, from which reason and nature refuse to release it, that a ransom must be found, or he be lost.

No soundly thinking man, feeling a reasonable interest in religion, can view this subject otherwise than as so essentially interwoven with that interest, that it is not to be dismissed on any other than atheistic ground. It will not do to regard it as a mere collateral and contingent point, well enough to attract notice as an illustration of the workings of human nature on the subject of religion, but not at all a necessary part of that subject. With exceptions not more than enough to prove and strengthen the general rule, it has always been an essential point in religion; the human mind could never satisfactorily embrace the idea, or yield itself to the duties of religion, without it. Regarding it accordingly, the truly reasonable man, he who is governed by sound philosophy on intellectual and moral subjects, is impelled by a sense of justice to religion, as a topic demanding serious inquiry and investigation, to see how man's natural sense of his need of atonement has been met.

There never was directed towards any object in the whole range of intellectual and moral inquiry and investigation, such an array of sound sense, of learning, of mental cultivation, and of virtue, as towards the Bible. It is deemed worthy of serious attention and profound respect by the great body of enlightened men throughout the civilized world, and is received by the wisest and most virtuous of them, as the only sufficient source of religious knowledge, and guide to sound and wholesome morals; as the great security of usefulness and happiness, and ameliorater of ill, in society; and as shedding on the mind in unequalled sufficiency, light in spiritual matters, consolation in trial and sorrow, and a holy and satisfying appreciation of that future state, a sense of which is so deeply and indelibly impressed upon it. The man, then, who, in his religious enquiries and investigations, overlooks the Bible, or lightly regards it, can prefer no just claim to being of the number of the wise and good.

That wonderful and blessed Book meets man's universal sense of his need of atonement, and of the necessity of atonement for harmonising God's perfections in his dealings of mercy to our race; it powerfully confirms the sad truth of that need and necessity, and unfolds, as of God's own procuring and revealing, the only plan of atonement in which sound reason can find such qualities, and such operation, as commend themselves to her reverent and grateful approval for adaptation in the necessity, and sufficiency for the purpose. The strong foundation of this is laid in the deep mystery, and yet amply proved fact, of God and man being set *at one-ment*, by the incarnation of a person in the Deity. His "taking of the manhood into God." This God-Man made the atonement; the manhood enabling the Godhead to do so; the Godhead giving perfection and infinite merit to the acts and sufferings of the manhood.

Basing its claims to immediate and supernatural divine revelation, on arguments that must be conclusive unless all faith is to be withdrawn from testimony, and all the history of the past to be utterly rejected, and which have commanded the willing and enlightened assent of the strongest, most learned, and most upright and unprejudiced minds, the Bible presents this its revealed atonement, as a fact, stupendous indeed in mystery, but fraught with infinite mercy from God, and unspeakable blessings to man; which no truly philosophical mind can reject; on which the sincere seeker for moral and spiritual illumination and benefit, will lay hold with unquestioning faith, and repose with undivided confidence; wherein devout and wholly affections will find truths and teachings, the earnest study and application of which will be that walking in all the commandments and ordinances of the Lord, wherein consists the righteousness before Him, acceptable and well pleasing through the atonement, which He vouchsafes so far to raise above its own necessary imperfections and utter want of merit, as to make it, for the sake of the merits the Divine Incarnate Redeemer, the required means of working out the salvation procured by Him.

And "how shall we escape, if we neglect so great salvation?" This is the only atonement; and if it is neglected—neglected by the want of genuine faith in it, by not having our best affections cling to it in sincerity and truth, and by not honestly and earnestly devoting ourselves to that work of salvation which God still requires, that the atonement be not made of none effect—there is no hope left. Awful is the extent of meaning of this word "*neglect.*" Active opposition is not necessary: gross sin may not be committed: and yet neglect—*want of proper care*—may be as fatal; and this care, extensive as the divine law in its operation, must so enlist all the heart, all the mind, all the soul, and all the strength, as that Christ shall have no rival in their affections and devotion.

B. T. O.

THE CHURCHMAN.

New-York, Saturday, April 14, 1849.

The Calendar; "Romanizing;" and the General Theological Seminary.

IT is with deep regret that we are compelled again to allude to this subject, and to lay before our readers documents of some length in connection with it. That the whole matter may be fully understood, we first copy the editorial of the "Calendar," March 24, which is as follows:—

ROMANIZING.—We have felt unwilling to annoy the Church with any new alarms, or we should long since have expressed our concern at the existence of a Romanizing *clique* in the city of New-York, which has been thrusting itself into notice in the pages of the N. Y. Churchman, and the 'Ecclesiologist.' When we speak of *Romanizing*, we wish to be understood as weighing our words. We are not crying *wolf, wolf*, as it has been done by others, till the Church is fairly insensible to the sound. By *Romanizing* we do not mean a cross, or a stained window, or a surplice, or a musical service, or anything else consistent with the Prayer book, and dictated by a love of its spirit; we mean a *contempt for the Prayer book*, and a manifest going after other things, many of which are contrary thereto. By *Romanizing*, we mean disaffection to the Nicene Faith, and the adoption of the Tridentine Creed, as necessary to its completion; or, what is the same thing, disloyalty to the Anglican Church, and its standard theology, and a practical reception of popish standards of discipline and doctrine. Thus, *Romanizing* is a definite idea with us. It means—leaving the straight line of Catholicity, in which Ridley, Andrews, Laud, Sancroft and Seabury have gone to God, following Ignatius, Clement, Cyprian and Augustine; and striking into the *via devia* by which Newman and his troop have made themselves as Korah and his company, following Peter Lombard, and the Aristotelians, who changed theology into a system of philosophy, and cast it over, at the Council of Trent. This is what we now feel it our duty to point out, as infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able professors almost ineffectual, by the ensnaring influence which it exerts *through young men*, upon young men engaged in the study of divinity.

The peculiar condition of the diocese of New-York has very much favored the production of this rank and noisome growth, and now prevents its correction. The *clique* are, therefore, pushing things to a daring length in the face of the Church, and nothing can be done. They commend *Moehler's Symbolism* as the only theology to be thought of, and force its fascinating and mild Tridentinism upon the raw recruits of the Seminary, by sneering at those who are ignorant of it, or who retain some regard for Hooker. They talk and lounge in book-stores, picking up the Romish works which are carefully thrust into their way, no one knows precisely how; they are always prating the scraps and shreds which they have gathered from *translations* of the Fathers; and they assert with the boldest self-sufficiency, the absolute certainty that auricular confession, transubstantiation, and the invocation of saints, are Catholic doctrines, and necessary to be believed. If any clergyman is distinguished for fidelity to the Church of which he is a minister—these creatures have a way of turning up their noses, and calling him a 'mere Anglican.' The present Bishop of Maryland, with Hobart and Dr. Jarvis, and such men as Hugh James Rose, and Jones of Nayland, are constantly mentioned in this way; and it produces its effect on the inexperienced and ignorant youth, who come under such influences. And who are the accusers? The juveniles, whose profound opinions, and astonishing attainments are to be seen paraded in the pages of 'the Ecclesiologist,' or ministers whose career notoriously began in Calvinism, or the lowest Evangelicalism!

It is intolerable that the Church should be burdened with a set of sentimentalists, who are perpetually abusing her, and praising Rome, in circles to which they gain access solely by their supposed character as Churchmen. We therefore, in the discharge of a duty which we have long felt imperative, (though we have shrunk from it) caution Churchmen against them. If any one, professing to be a Churchman is found commending Rome, and underrating our own Communion and its privileges, let him be noted. It may seem to be a mere accident, but it is probably a habit, and a plan of infusing discontent into unsuspicious minds. One word of disaffection is enough to make a man suspicious; if the disaffection is habitual, depend upon it—he is *treacherous*. We speak not of a lack of principle and Christian morality; such a man lacks even manliness, and honor! You can never be safe in his company, not to say his friendship. He will receive your unsuspecting courtesy and confidence; he will at any moment reward it with the basest hypocrisy and ingratitude. Let Churchmen be on their guard, and give the first symptom of this kind of Jesuitism its immediate and merited rebuke. We venture to promise it such a reception if it intrudes into the diocese of Connecticut. We love our prayer books, here, with a loyal and virgin love.

In this article, it is asserted, not only that there is a "*Romanizing clique*" in the city of New York, which is holding and inculcating doctrines contrary to the Prayer Book, underrating our own Communion and its privileges, &c., &c.: but, further, that it is now "*infecting the neighborhood of our General Theological Seminary, and rendering the labors of its able professors almost ineffectual by the ensnaring influence which it exerts through young men upon young men engaged in the study of Divinity;* and, again, that "*they force its (Moehler's) fascinating and mild Tridentinism upon the raw recruits of the Seminary by sneering at those who are ignorant of it, or those who retain some regard for Hooker.*" These two charges are evidently distinct in effect, for, allowing that there is such a *clique*, it would not necessarily follow that they were operating on the Seminary; and, if they have an influence there, it reflects discredit on the students who are thus misled, on the professors who instruct them, as being incapable, and on the institution itself as unworthy of the confidence of the Church.

These two points, then, are clearly distinct:—The editor of the Calendar may be fully justified in making known the existence of such a *clique*, as he terms it, and yet be unwarranted in asserting that the Seminary and the students are operated upon unfavorably by it.

I. As to the existence of such a *clique*. We take the following document from the "Calendar" of April 7:—

ROMANIZING.

We have received the following communication from a clergyman in the city of New York, with the request that it may be published in the Calendar under his own signature. With this request we of course comply, reserving to ourselves the right to make such comments on it, as shall appear necessary.

New York, March 26, 1849.

To the Editor of the Calendar—

My attention has been directed to an editorial attack in your paper upon some of the clergy of the City of New York; an attack which I will not characterize as I might—because I do not care to render railing for railing. I wish to call your attention however to the fact that you have denounced respectable clergymen without mentioning names, while you allude to certain localities and other particulars, and thereby give a clue by which it may be surmised who you mean. A course sir, which enables you to cast obloquy on *many*, while it *secures* you from being made *answerable* for your words by any.

And who are *you* sir, who venture thus to denounce God's ministers? Who gave you authority to be their judge? Have we no ecclesiastical authority in this Diocese that the Editor of the Calendar must take upon himself the office of the Bishop of New York? If there are any clergy who correspond to your description why do you not present them to the StandingCommittee? This is the legal remedy sir, but this invasion of privacy and public newspaper denunciation by an unknown Editor is neither manly nor legal; we deem it scandalous here in New York when the secular papers venture upon such a course. The constitutional remedy for the evils you have conjured up would have at least allowed those who are attacked an opportunity for defence—are you willing to do them at least this much *justice* and allow them an opportunity of defending themselves before those to whom you have denounced them?

I would not venture to speak in this matter were it not that as being a "young man" and the Church of which I am Rector being in the immediate "neighborhood of the Seminary" I am a sufferer by your unprovoked and unjust assault. I say unjust because there are no persons in this city of whom your description can be any thing else than a caricature. It is very true that there are in New York as elsewhere, throughout the length and breadth of the Church many men who do not deem the Reformers infallible and who are disposed to believe the opinions of Augustine and Anselom as likely to be true as those of Cranmer and Jewel—and who hold themselves justified in their positions by the very grounds which justify the Reformation. If it was lawful in the Reformers to oppose existing error even though sanctioned by authority it cannot be unlawful for *others* to do the same. A good rule you know sir, must work both ways. He who has gained possession of a house by turning another man out of it is scarce consistent in denouncing as traitorous those who may question *his* right to undisturbed possession.

You seem to have forgotten sir, all about the Apostolic succession and the early and continuous existence of the Church of England and what opinions were indigenous to it prior to the reformation. The High Church Theory binds you to consider Protestanism as but an episode in the history of the Anglican church—an accident superinduced by thepressure of civil authority—an accident sir, in its existence not its essential life. If the Anglican Church had been founded in the 16th Century and had never had any but a Protestant character, the case would be different. To continue—it is but *common sense* that when a Church admits its own fallibility and the possibility of the need of reforme, there can never be disloyalty in suggesting the existence of error or proposing reform. The only legitimate question is whether the proposed reform is a righteous one, but you denounce men for daring to entertain the thought of reform.

I would indeed with you sir, think men censurable who should propose reforms in the spirit and manner which you describe. But there are none in this city! God be praised! who act as you say, dealing in indiscriminate abuse and taking advantage of the young and unwary. The Clergy of this neighborhood are men who *study to be quiet and mind their own business*, working men who have scarcely time to see each other much less to visit in the Seminary. Indeed I question whether as a general thing they have any thing more than a passing acquaintance with any students except their parishoners. Nor have they much time to loiter in book-stores; the Daily Service takes up the time which you in Hartford may have to spend in that way. They are not learned men it is true; what parish priest is? But is the Editor of the Calendar a very learned man? Pardon me sir, but the distinction you draw between the "Nicene Faith" and the "Tridentine Creed" is not a very learned one: the *Creed* and the *only* Creed of the Council of Trent *was* the Nicene (Vid. Sess. tertia.) By the "Tridentine Creed" you must mean of course not *it* but something else, and what do you mean by it? The Tridentine *decrees*, or the Creed of *Pope Pius*? The term is equally inappropriate to both for the one is not a "*Creed*," the other not a "*Tridentine*" formulary at all, containing dogmas *beyond* those of the Council and put forth by the Pope *after its dissolution*.

Again sir, you seem to condemn the Invocation of Saints and yet you speak of following Augustine. Is it possible that you who play the "learned" judge do not know what Augustine's views were on this point? You may think it safe to follow Laud in these matters, but if you will compare his quotation from Augustine in the controversy with Fisher, with the following passages, (Vol. 5. p. 1887; vol. 6. p. 871; vol. 8. p. 344–5, Paris Benedictine Ed. 1837,) you will learn why it is that others do not think it wise to do so. It would be well sir, allow me to say to read the Fathers *even in* "*Translations*;" one of these passages you will find in the Oxford Translation of Augustine's Short Treatises, p.523. Augustine's view is brought out fairly in "the Institution of a Christian man" under the third commandment, a book I may add by the way, sanctioned by Convocation and existing as an authority at the very time when Cranmer supported the Protestant and opposite opinion on this point. Would you have denounced *him* sir, as disloyal had you lived in those days?

You seem to think it treason sir, to wish to alter the Prayer Book, and yet you speak of following in the steps of Bishop Seabury. But pray sir, did not he alter the Prayer Book of his day? To whom do we owe the restoration of the Oblation? and is it not to follow in his steps to continue the work of restoration which he began.

Again sir, you speak of the "Nicene Faith" as the Faith from which men must not depart. What is your opinion then of those who threw the Nicene Creed overboard? Do you consider *their* handiwork perfect and inviolable? Will you denounce these who wish to restore what *they* pruned away?

Again sir, while on the subject of loyalty to the Prayer Book, what do you in Connecticut think of those words in the Preface. "The different denominations of Christians. . . . Their respective *Churches?*"

Again, Sir—the Nicene Creed (so called) in which you profess your belief contains the "filioque"—which is an addition to the "Nicene Faith" proper, from which you would have none swerve. Do you acquiesce in this interpolation or not? If you do—if you are willing to admit into the *Creed* a doctrine not allowed by the *East*, and which did not definitely form a part of it till near the 10th century—with what consistency can you denounce those who claim to hold merely as *opinions* those other views which were *universally* received at that period by the *East*, as well as West. If you do not acquiece in the addition, if you would remove it as I understand Bishop Southgate would (of whom your Bishop speaks so highly,) because offensive to the Greeks—then what becomes of your loyalty? And what do you think of Bishop Southgate's loyalty? And why blame those who for a like reason would have the 28th Artticle repealed, as being under the Anathema of both East and West?

To conclude, Sir, we *use* our Prayer Books here and love them though we do not deem them perfect. The *daily* service is very generally established in New York; do you celebrate it anywhere in Connecticut? I mean no reproach, Sir, but perhaps if you would pray the prayers instead of talking about them and denouncing those who do use them, it would be better both for you and for us.

R. S. HOWLAND,
Rector of the Church of the Apostles,
N. York.

It is impossible not to avoid a smile when we witness the dexterity with which Mr. Howland parries some of the thrusts of the erudite editor of the "Calendar," and the palpable hits which he makes in reply to the mode of argument adopted by that functionary. Still, on looking at the substance of his reply, we feel the deepest sorrow that such a letter should, in these troublous times, have emanated from a Presbyter of the Church. We know that he has been prompted by a spirit of frankness and manliness in coming thus forward; while we heartily disapprove both of many of the opinions advanced, and of the arguments by which they are supported. There is a vagueness and uncertainty about the whole letter, which is exactly adapted to excite the most serious apprehensions, and to justify sad forebodings. It may be said, indeed, that, all the questions he has put, are mere *argumenta ad hominem*, and do not necessarily lead to the inference that the writer holds the doctrines there stated; and we are happy to say, on his own assurance, that he does not; yet neither are they disclaimed; and this, in justice to himself, he should explicitly have done, to avoid any misapprehension. And, certainly, we lament that he undertakes, as we understand him, to justify those who hold that the Invocation of Saints is lawful, and to be practised; that the 28th article is to be repealed, because it is a barrier and test against the dogma of Transubstantiation; and that the services of the Church should be restored substantially to the same state in which they were before the Reformation of Edward VI. Now, to prevent any cavilling on the part of the uncandid, though, of course, we trust that it will not be needed by others, we unfeignedly declare, that, to assert these propositions, is, in our view, and, we doubt not, in that of the great body of the Church, wholly inconsistent with the office and duties of a minister of the Church. To advocate them is to favor some of those erroneous doctrines and notorious abuses of the Roman Church, which, by his ordination vow, he is bound to strive against and resist. It matters not an iota that they and kindred errors were held by the Church of England previous to the Reformation. She cast them from her at that glorious epoch; glorious—although all things that were then done by the civil power may not be justified—and retained what was Scriptural, primitive and pure. Because she was thus reformed, Mr. H. seems to say, she may be reformed back again. What should be thought of the physician, who, when his patient had been cured of some dangerous malady or bodily excrescence, should gravely maintain his right to restore him to the same state in which he was before the cure, though misery and death should be the result. The time has been, indeed, when propositions like those advanced by the writer of the letter were deemed innoxious, being mere exercises of the intellect, or exhibitions of patristic learning. Those who held them, professed their attachment to the Church, while actually they were sapping her foundations, and alienating the minds of the faithful from her system of faith and practice. And what has been the result? They went on from one step to another, finding no rest for the soles of their feet,—until they renounced her Communion, enrolled themselves among the followers of the Romish See, and became the bitterest enemies of Her whose dutiful children they had just before professed themselves. We have already had some instances of this among ourselves, though, happily, few; and we shall doubtless have more, if they who advocate the principles mentioned in the letter before us, carry them out to their legitimate results. If the Church is wrong, as they contend, in the great doctrinal points on which the Anglican Reformation was grounded, defended and consummated, why do they remain alienated from that Church, which justly claims their obedience? If they believe that the Church of England cut herself off from the Communion of the Catholic Church at that epoch, what authority can her clergy have to administer the Sacraments, to give absolution, or preach the word with authority? How can they use formularies which either deny or keep silent tenets and doctrines which they hold to be Catholic and most sacred, and yet profess to be free from presumptuous sin? Says the (Roman) "Catholic Herald," "The condition of these men is pitiable. Defending the doctrinal definitions of tenets, although not pleased with the anathemas which enforce them, they have not courage to embrace them in the fulness of faith, and to atone for the sin of schism by entire obedience to the Church of God. Catholic doctrines receive their assent, Catholic usages excite their admiration, and they fancy they can secure the privileges of believers, if they succeed in making, through the Protestant Press, the apology of some Tridentine decree, or if they adopt in private, some practice of Catholic devotion. They incur the reproach of duplicity, whilst their unsteady course is merely the result of uncertainty in their views, and an imperfect appreciation of their duties. Visions of the re-union of the Churches, to be brought about by their endeavors, flit before their imaginations, but they forget that the most effectual means towards a return to unity, is, the example of sincere and generous minds, pursuing it with ardor, at the sacrifice of every interest and attachment. The grace which knocks at the door of their heart, should meet with an immediate response; prayer for further light should be earnest and incessant; then would their consistency be praised even by those who now brand them as traitors or dissemblers."

These are the words of one who has passed through the same path which he here delineates, and shows, by his example, the ultimate result to which it leads. They should be deeply pondered, therefore, by those who may have entered upon its treacherous slope, and therefore be liable to the admonition, that they may have resolution and wisdom enough to retrace their steps, and hold fast, with renewed attachment, the pure faith and the holy system of the Church in which they minister. At the same time, we must, in all candor, say, that we do not know *one clergyman amenable to the ecclesiastical authority of the Diocese of New York, who is justly liable to presentment for holding or teaching avowedly Romish doctrines.* If the editor of the Calendar thinks the letter in question is proof of the fact against its author, he can transmit the evidences of its authenticity to the Standing Committee of New York, and see what they think of it. If he has the evidence he pretends against other clergymen of this diocese, let him act the manly part of informing that committee who they are, that an inquiry may be had; and not deal his missiles indiscriminately upon friend and foe, from the lofty station of the editorial chair of the Church organ of Connecticut—proud of his superior information—rejoicing in his secret PROOFS AND EVIDENCES—and actually casting doubt and suspicion upon the character of every clergyman in the city of New York, while he shelters himself beneath the convenient plea that he only means—no one can tell *how many*. In saying this, we must not be understood to express any fears of the Calendar's innuendoes, as far as we personally are concerned. A few years' practice in another profession enables us to know something of legal rights; a somewhat keen observation of human nature makes us acquainted with many of the secret springs of human action; a moderate study of ecclesiastical history teaches us how to account for several things that would otherwise be inexplicable; and our position in regard to the Churchman enables us to contend on more favorable terms, with open hostility or secret malevolence than, perhaps, are enjoyed by others of the clergy who dwell with us in this "wicked city." In speaking, therefore, of the injustice of vague allusions and mysterious insinuations, we speak rather on behalf of our brethren than of ourselves. We are both forewarned and forearmed, and rate them at their true value.

We now come to the Calendar's charges against the Seminary, and his remarks upon the Churchman's brief note, in our paper of March 31. In these he displays a petulance and discourtesy which we, of course, shall not imitate, but confine ourselves simply to facts. Nor shall we follow him, step by step, through this part of his effusion, as it would be a tedious business, and unprofitable withal.

He publishes the first card of Messrs. Markoe, Parkman & Cox (see Churchman of March 31,) and says, it has also been sent to him. We apprehend he has displayed the same incaution here, as in other particulars; for, those gentlemen published another last week as that sent to the "Calendar," and it differs from the former in many important points. He says of our note appended to the first card—"It is something less creditable which has led the Churchman to adopt the misconception in the following cautious and evasive words"—because, forsooth, we asked for a "retractation" of his unfounded accusations against the Seminary and its students, and did not rather ask it as against the alleged "Romanizing clique." This was, no doubt, very mortifying to him; but we know our own business well enough for our purpose, as he will probably find out ere we have done with this subject. As to our *misconception*, we proved, last week, that the Roman Catholic Herald and the Episcopal Recorder understood the Seminary to be referred to; and we now add, that both the Southern Churchman and the Gospel Messenger are of the same opinion. All this the "Calendar" keeps out of view, and speaks only of the "Churchman" as *misconceiving* him. Of course, this is perfectly fair and candid in *his view*,—but we trust our readers will be of a different opinion.

The next observation is of a far more distressing character. "We have evidence," says the Calendar, "that our allusions were well understood at the Churchman office. Why does not the Churchman call on us for a 'retraction' of those charges. *To meet a plain accusation by private attempts to intimidate, and public pretences to misconceive, is the sure token of conscious inability to repel.* It is significant to compare this rejoinder of the Churchman with the fulmination with which we would have been visited, had there been any real injustice in our assertion." Now, what are the facts in the case? The gentleman who kindly, out of his regard for the interests of this paper, superintends its publication for the present, wrote a private letter to a clergyman at Hartford, *directed to him by name*, in reference to the article in the Calendar. But that letter was not written at the suggestion, under the control, or even with the knowledge of the editor. It was not until some days after, that he knew it had been written at all. Yet, out of such flimsy material the wonderful fiction is coined of an *attempt to intimidate*, and loud boasts are made of the wonderful evidence in the possession of somebody to prove the fact. If a poetic brain can conjure up such a phantom without any cause, and wantonly fabricate a charge against the editor of the Churchman, which we forbear to characterize by its appropriate name, our readers will perhaps conclude that much of the other "proofs and evidences" may be of the same worth, strength and applicability.

"We shall ask nobody's leave to expose Romanists in the Church," says the Calendar. Nor shall we ask his leave to defend the Seminary. And we shall also say, that, however "intolerable the tone and temper" of the Churchman may be to his refined sensibilities, foreign and unauthorized dictation is equally intolerable to us Thus much may suffice for the present.

The Niagara reached Boston on Saturday morning last. We have received our usual files.

The foreign intelligence is very important, and fraught with warlike reports and disturbances of the peace of Europe.

The French were fitting out an armament at Toulon, and Marshal Bugeaud had gone to take charge of the army of the Alps. Sardinia had broken off the armistice with Austria, and the war between Denmark and Germany in reference to the Duchies of Schleswig-Holstein was on the point of recommencing, and Russia threatens to invade Posen, if the Prussians march into Holstein. There are also rumors of war between Turkey and Russia on account of the demand of a passage through the Dardanelles for the Russian fleet. This would be opposed by France and England, and the consequences may be very serious. The civil war in Hungary still rages. The King of Holland is dead.

The bill for the repeal of the Navigation Laws had passed to a 2d reading by a vote of 266 to 210, majority 56. This was looked upon as unfavorable to its passage through the Lords.

The Queen had given her consent to the appointment of a Commission to inquire into the expediency of the subdivision of parishes.

A motion was made in the Commons on the 13th of March, for the abolition of Church rates, which was negatived.

A bill to enable clergyman apostatizing from the Ch. of England to officiate in schismatical bodies had passed to a second reading and been referred to a select Committee.

Archdeacon Hare has been warmly censured by the English Review for writing the life of an infidel, the late Rev. J. Sterling. He has answered by an angry pamphlet but without success. The Rev. F. D. Maurice added a P. S., in which the following strange language occurs:

"The popular English religious systems cannot last—the time is gone by when man may choose which of those systems he will stand upon—he cannot stand upon any—unless there be some foundation deeper than these, the pit of Pantheism (I should say of Atheism) must swallow us up, whether we call ourselves High Churchmen, or Low Churchmen, Romanists, Anglicans, Liberals, Evangelicals, or Rationalists." The English Churchman begs Mr. Maurier to explain where the right system is, and where truth is to be found.

Dr. Addams finished his reply in the case of Gorham vs. Bp. of Exeter on the 10th March, and the Court took time to consider the decision.

The Scotch Court of Session on the 8th March confirmed the decision of the Lord Ordinary (Ivory) in the case of Dunbar vs. Bp. of Aberdeen "sustaining the competency of the action as well as the jurisdiction of the Court to try the same; and that it be prepared for trial in the common form". The Bishop intended to appeal to the House of Lords.

MISSION TO CONSTANTINOPLE.—We mentioned in our last that Bishop Henshaw, of Rhode Island, had issued a Pastoral Letter on the subject of this Mission, and we now make the following extract.

After mentioning the appropriation of $4,000 per annum, after a full discussion by the Board, he says—

> Upon the ground of this appropriation, our Missionary Bishop in the East made his calculations and laid out his plan of operations. He took pupils into his family; he employed two native Priests, (of good character and respectable talents) reclaimed from Romish errors, as assistants in his work, and in other ways enlarged the sphere of his usefulness. Relying upon the decisive action of the Board at the meeting above referred to, the friends of the Mission, also, were inspired with new confidence, and felt assured that its operations would steadily progress without further interruption or difficulty.
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> Such, probably, would have been the case had the liberal designs of the Board been fully carried out, and its pledge of support been faithfully redeemed. But the acts of the members of the Church have been far less liberal than the purposes and resolutions of their representatives. The offerings specially designated for this Mission within the last twelve months, have scarcely amounted to a moiety of the appropriation voted for its support. With a knowledge of these facts, it would not have been difficult for a careful observer to foresee that, under operation of the financial rules which the Foreign Committee deemed it expedient to adopt, the Mission would soon be reduced to that state of embarrassment and distress under which it is now actually suffering.
>
> It is not merely an apprehended evil, but a *real* and *existing one*, which has rendered the present appeal necessary. For, although I am happy to learn that the balance of the appropriation due for 1848, was remitted in February last, yet it will not reach the seat of the Mission before one quarter of the present year shall have passed away. In a letter which I received from the Missionary Bishop, dated on the 25th of October last,—(almost a month after the commencement of the fourth quarter of the year,) he informs me that less than one fifth of the amount due to meet the expenses of the third quarter, had been received. Confiding in the pledge of the Board to furnish one thousand dollars per quarter, (or at that rate,) he made his arrangements accordingly: but when quarter day came round for the payment of house rent, the salaries of Assistants, the boarding of pupils, and other expenses connected with the Mission, he found himself without the means of meeting his obligations. It is unnecessary for me to enter into a detailed statement of the mortifications, perplexities and trials connected with the past year's history of the Constantinople Mission. Suffice it to say, that *without a change of circumstances it must cease to exist.* Unless funds be more freely contributed, and made more readily available for the supply of its wants, Bishop Southgate will be compelled to abandon an interesting Mission, which, to say the least, aimed at great results, and which, by God's blessing upon persevering efforts, might have attained them; and the Mission must be thus abandoned after an expenditure of much money and labor and at a period when the prospect of ultimate success is more encouraging than ever.
>
> Will the Church, which sent forth our brother for the purpose of promoting, by Christian and fraternal means, the enlightenment and reformation of the darkened and corrupt churches of the East, compel, or even *allow* him to withdraw from his appointed field of labor, under circumstances so dishonorable to the pledged faith of her constituted agent and to the liberality of her members? I cannot believe it. I believe it is only necessary to make the wants of this important Mission known, to call forth the means needed for its relief.
>
> To allow this Mission to sink under its present embarrassments, would be to withdraw from the Oriental Christians one of their chief safeguards against the arts and seductions of Papal emissaries, and to leave them without any specimen of Protestantism but one, which, having repudiated the Apostolic Discipline, adheres with no tenacity to the Orthodox Faith; and whose history in this country gives ground for the fear that it will contribute to the propagation of division and error, rather than to the restoration of primitive Unity and Truth.
>
> There is no time for delay in this cause. It may be that, before intelligence of any special effort to save the Mission can reach him, Bishop Southgate, compelled by necessities and sufferings no longer endurable, may be on his return home. The Foreign Committee state that two thousand dollars 'ought to be remitted at once.' Immediate and liberal action is, therefore, of indispensable necessity. Your Bishop is persuaded that this little Diocese, already distinguished for its liberal contributions to the cause of Missions at home and abroad, will not be backward in giving a response to this special appeal. He earnestly recommends that the offerings in the respective parishes, on the Sunday next before Easter, April 1st, be specially appropriated to the Constantinople Mission; and that in those parishes where the offerings are not statedly taken every Sunday, there be a special collection for this object on that day.
>
> In conclusion of this Letter, I would affectionately exhort all those who look with pity upon the errors and superstitions of the Eastern churches,—all who desire to see those early and venerable branches of the good old Vine restored to pristine vigor and fruitfulness, to come promptly to the aid of the chief instrument employed by our Church in that good work. I would urge it upon all who love our Lord Jesus Christ—upon all those who bear his name and are marked with his seal, to minister to our needy brethren of 'the household of faith' in their spiritual necessities. And if there be any amongst you who have been accustomed to look upon this Mission with doubtfulness and indifference, I would appeal to them as alike interested with others in maintaining the honor and credit of our Missionary Board. This Mission was established by the constituted authorities of the Church, and the faith of those authorities is pledged for its support: is it not then, the duty of every individual amongst us to aid in preventing its abandonment under circumstances that would entail deep and lasting disgrace upon the Church itself?
>
> Imploring for you grace, mercy, and peace, from God our Father, and Jesus Christ our Lord, I remain
>
> Your affectionate friend and pastor,
>
> J. P. K. HENSHAW,
> *Bishop of Rhode Island.*
>
> *Providence, March 19th, 1849.*

The Bishop of Connecticut has also issued a Letter, earnestly recommending the Mission to the people of his Diocese.

Our paper of the 31st ult. contained the Resolutions of the Clergy and Vestry of St. Peter's Church, as a tribute to the memory of the late Rev. Hugh Smith D. D. The following are extracts from an obituary notice in the Protestant Churchman:

> Dr. Smith had reached the 54th year of his age, and the 33d of of his ministry. He was born in this city in 1795, and entered Columbia College in 1809, where he took at once, and always maintained a foremost rank in his class. Of his College days no recollection is awakened that is not in harmony with that integrity, purity and blamenessness of life which marked his entire course even unto the end. His diligence as a student won for him the palm of ripe scholarship. In 1813, after graduating, he placed himself under the direction of Bishop Hobart, whose friendship and confidence he always shared, and well knew how to appreciate, and for three years pursued with his accustomed diligence the object which, whilst in College he had earnestly kept before him—his preparations for the Christian ministry. Dr. Smith received Deacon's Orders in October, 1816, and in the following year was elected Minister of St. Ann's Chapel, Brooklyn. In 1820, the state of his health compelling him to seek a milder climate, he accepted the rectorship of St. Paul's Church, Augusta. In this field of labor, where he saw a beautiful edifice built and consecrated, and a flourishing congregation formed, he remained until 1832, when he was called to the charge of Christ Church, Hartford. In 1835 he removed to New York, and was appointed to the missionary oversight of the Church of the Holy Evangelists. In March, 1836, he was elected Rector of St. Peter's Parish, in Twentieth street. The corner-stone of the Church was laid a few months afterwards: in 1838, the noble edifice was consecrated, and in this interesting and important field, our beloved brother gave himself with renewed and untiring devotion to his Master's work, and received from Him again many precious seals of His ministry, until that work was ended by the inroads of the fatal disease which compelled him to resign his charge in December, 1848. Few, we believe, very few of her ministers have by the blessings of God, given better evidence of more efficient usefulness and of a higher order in fulfilling the work of their calling, than the late Rector of St. Peter's. His deep-toned piety, united with his indefatigable and unsparing efforts to edify the Church, and save the souls of men, even when disease had seized upon him, and would not relax its grasp, must and will long be embalmed in the memory of that wide circle to which he was so well known, and tenderly endeared.

New Publications.

THE PHILOSOPHY OF RELIGION, by J. D. Morell A. M., p. 359. D. Appleton, & Co.

This a publication of an English work in the publisher's usual neat and compact style. The object of the author is, to introduce a more philosophical analysis in the treatment of religious truth than has hitherto prevailed in England. He has to this end availed himself largely of the work of German writers, especially of *Schleiermacher*, while he follows none slavishly, but gives the results of his own thoughts and arguments. The work is profound and abstruse, and the first two chapters are a valuable compend of the principles of intellectual philosophy. The rest of the work is occupied with their application in the discussion of various topics connected with religion as revelation, inspiration, christian theology, and the like. The work is the product of years of deep thought and mental labor, and we must study it leisurely and carefully, before pronouncing determinately upon its merits.

THE VALUE OF THE SOUL, in 15 lectures, by Rev. J. Batey, p. 195—for sale by W. W. Dodd, N. Y.

The object of the author, as he tells us, is to present religious truth in a clear and plain manner without a controversial tone and spirit. He has kept this in view with great success; has written in an earnest, grave, and devotional spirit; and furnished materials for solemn and profitable meditation. As a Presbyterian, he of course has felt himself obliged to inculcate the peculiarities of his theological system, *e. g.*, assurance, final perseverance, &c., but they are not advanced so prominently as to destroy the usefulness of the work for those who hold to more Catholic teaching. It is singular that on page 57 among the enumeration of the *means of grace* the sacraments are omitted: on page 61 he justly rebukes the prevalent idea that people go to church only to hear preaching.

LIFE OF QUEEN ELIZABETH, by J. Abbott. Harper & Brothers.

Another work in Mr. A.'s historical series, executed with ability and judgment in the same pleasing style of narration. Like the former volumes, it is handsomely got up.

We have received "The Rose," and Tupper's Poems, from J. Wiley; the "Church Review," the "Ecclesiologist, and some other Periodicals and Pamphlets, which shall be acknowledged more fully next week.

To Correspondents.

"A Missionary of Wisconsin" and "Ember" are received.

"E. M. P." came too late for insertion this week. "Rector," in our next. We lament with "D. F." the rough treatment his piece received

ERRATA.—Owing to some change s in the printing office, the paper was unusually delayed in going to press, and several typographical errors were left uncorrected. Among them the following should be noted.

"Ember"—3d paragraph, 2d line from bottom, for *track* and *sum* read *teach* and *seem*.

"Peter"—6th paragraph, 18th line, for *preaching christians*, read *preceeding christmas*.

D. F. 3d paragraph, 1st line, for *any* read *my*—line 11th for *wages* read *ways*—before *inseparable*, on 16th line read *in*. "The Churchman," he says should be perfect both in *word* and doctrine.

On column 6 of page 3d, 2d paragraph, line 12, for *damages* read *dangers*.

The advertisement of the Orphan Asylum Society will be found in another column, to which we ask the attention of our readers.

Foreign Intelligence.

From our late English Papers.

ENGLAND.—*Bristol Cathedral*.—The order of the Chaplain of Bristol requiring the service to be read in the Cathedral, was rescinded at a meeting on Tuesday; but the Dean, as Ordinary of the Cathedral, has made a fresh order requiring certain portions of the same to be read.

The Choral Service.—The Bishop of Gloucester and Bristol, as Visitor of the Chapter, has enjoined "the Dean and Chapter of Bristol, for the future, to uphold and maintain the celebration of the choral services in the Cathedral Church, according to the usages and practices observed in the said church, antecedent to the order made by the Dean and Chapter on 5th of December 1848." Also that "hereafter any order of the Dean and Chapter which may purport to make any material change in the usages and constitutions of said church shall be submitted to him (the Visitor) for Confirmation"—also that, "in future elections of Minor Canons a more careful and strict attention shall be paid to the provisions of the statute," concerning the quality, election and admission of Minor Canons "than was given at the last election."—*Eng. Churchman.*

The honorary degree of D.D. has been conferred by the University of Oxford, on the Rev. George Smith, M. A., of Magdalen Hall—Bishop Designate of Victoria, in Hong Kong.

Another Secession to Dissent.—The Rev. M. Travers, B. A., late of Lincoln College, Oxford, and incumbent of the district of Pennington, Hants, has seceded from the Church of England. According to a public announcement, he is to state his reasons, at the meeting-house known by the name of Finsbury Chapel, London, in a course of lectures.

Queen Anne's Bounty.—The usual annual account of the Queen Anne's bounty Fund shows that during the year ending 31st of December, 1847, the total receipts amounted to 200,054£, and the total disbursements to 200,057£. The amount of first fruits due or in arrear is 100£. 4s. 10d., and the amount of yearly tenths due or in arrear is 138£. 7s. 6d.

Wells Theological College.—On Monday, Feb.5, at Wells, and the private chapel of the Bp. of Bath and Wells exhibited a scene which was felt by those who were present to be one of great interest. This most elegant structure (dating of the 15th century, and a fair specimen of the pointed style of architecture,) has lately been restored with good taste: at a considerable cost; and, on the morning referred to, it was opened for the celebration of divine worship. The interest of the occasion was heightened by the presence, for the first time, of the professors and students of the Wells Theological College, to whom his lordship has given permission regularly morning and afternoon, to attend at his chapel, with himself and his family, in the daily services of the Church. The Arch deacon of Bath was also present. Many of our readers will not need to be informed that this college, for the training of graduates of our universities for holy orders, founded in 1840 by the late Bishop of Bath and Wells, has, under the kind and fostering patronage, both of Bishop Law and the present Diocesan, grown to a considerable degree of usefulness and importance. It has already sent forth about one hundred and forty students, and numbers about thirty under present instruction. The Bishop, in a warm and affecting address with which he greeted the students on this their first gathering around him in his own chapel, adverted with great felicity to this feature of the system pursued in the college. After noticing the dangers which arise, either when systematic principles are carried out in a spirit of undue austerity and self reliance, or when, through their neglect, the pupils of a master become nearly his friends and partizans, he congratulated his hearers on the difference of their position. "Doubly," he told them, "nay a thousand times favored were they (the students at Wells,) who, in their training for the service of their great Lord and Master, escaped the dangers of either discipline."

IRELAND.—*The Irish Ecclesiastical Commission.*—The annual report of the Ecclesiastical Commissioners of Ireland, for the year ending the 1st of August, 1848, has been printed by order of the House of Commons. The total receipts of the Commissioners amounted to 98,787£. 7s. 7d., and the disbursements to 87,100, leaving a balance 11,787£. 7s. 7d., to be carried to the current account. The Commissioners report that several Churches are in course of erection, and others under repair, but express their regret that their funds are inadequate to meet the demands constantly made for assistance.

Colonization.—The Bishop and Clergy of Adelaide, Australia, have given their powerful assistance to this cause, and have called for the co-operation of the Clergy in England, to aid in promoting Emigration in a letter dated Oct. 9, addressed to the Parochial Clergy of the Church of England. They promise pastorial aid and assistance to all such as shall bring letters commendatory from the Clergy of their several parishes. The project has called forth much attention in England.—*Col. Ch. Chronicle.*

CANADA EAST.—*Quebec.*—Two more students of Bishop's College were admitted to the order of Deasons, on December 24th, 1848. One of them, Mr H. G. Burrage, proceeds immediately to his charge, at Hatley in the Eastern Townships (a station of the Society for the Propagation of the gospel) the rector of which place is disabled by bodily infirmity. The other, Mr. T. S. Chapman, is to be an itinerary missionary under the auspices of the Church Society of the Diocese. He will begin by visiting some unprovided settlements in the District of Montreal. The Cathedral Church in which the ordination took place was tastefully adorned with the Christmas evergreens wreathed around the pillars.

In the same Church the Bishop confirmed 195 persons on January 7th.—*Ibid.*

Domestic Intelligence.

MASSACHUSETTS.—*Confirmation.*—The Bishop administered this apostolic rite on Sunday last, next before Easter, in the hall occupied by the society of Grace Church, Medford. Six persons were confirmed. The address of the Bishop, at the close of the ceremony, was exceedingly impressive.—*Christian Witness.*

The sixth Price Lecture was delivered by Rev. G. M. Randall, Rector of the Church of the Messiah in place of the Rev. Dr. Woart who was prevented from officiating by sickness. The subject prescribed was *Preparation for Death.*—*Christian Witness.*

NEW JERSEY.—On Sunday evening, 25, (Fifth in Lent, and Annunciation,) in the Chapel of the Holy Innocents, the Rev. Mr. Germain, the Principal, and Dr. Colhoun, read prayers, and the Bishop confirmed *nine* persons, of whom eight were pupils of St. Mary's Hall; having first addressed the candidates.

The Rev. Milo Mahan, has been received, on letters dimissory, from the diocese of New York; and is the Rector elect of Grace Church, Van Voorst.

The Rev. Samuel Rose Meade, Deacon, having declared his renunciation of the ministry, and his determination not to officiate in any of the offices thereof, has been canonically displaced.—"*Missionary.*"

ILLINOIS.—*Ordination.*—The Bishop of this Diocese held an ordination at the Chapel of Jubilee College yesterday, being the fifth Sunday in Lent, at which five young gentlemen were admitted to the order of the Deaconate, viz: Messrs. Philander Chase, Jun., Theodore N. Morrison, Lloyd Johnson, Roberts and Child.

The Morning Prayer was said by the Rev. Richard Radley, the Litany by the Bishop, who also administered the Holy Communion, assisted by his son, the Rev. Dudley Chase. The Rev. Samuel Chase preached the Ordination Sermon, and presented the candidates. The Rev. Dr. Totten, late of Trinity College, who has passed the winter in a distant part of the Diocese, was expected to preach the sermon; but the almost impassable state of the roads, prevented his being present. The Sermon of Mr. Chase was one of great excellence, from the words, "Who is sufficient for these things?" Rev. Mr. Roberts preached at the College Chapel in the afternoon, and the same afternoon the Rev. Mr. Morrison visited this place (two miles from the College,) in company with our Missionary, Mr. Radley, and preached at a private house; the Church not being yet completed.

R. F. S.

KICKAPOO, Ill., March 26, 1849.

CLERICAL CHANGES.

Rev. Theodore M. Bishop, Deacon, to Zion Church, Fulton, Oswego co. W. N. Y.

Rev. Geo. C. Drake from St. James's Church, Schuylkill Haven, to St. James's Church, Muncy, Lycoming co. Pa.

Rev. Erastus Spalding from St. James's Church, Hammondsport, to Westmoreland, Oneida co. N. Y.

Rev. Charles H. Page, to Newport, Kentucky.

Rev. W. Y. Rooker, Assistant Minister of St. George's Church, N. Y. city, has accepted a unanimous call to St. Paul's Church, Louisville, Kentucky. Direct accordingly after the 1st of May next.

The Rev. Wm. Long has resigned his charge at New-Preston, Conn. and accepted an invitation to the Rectorship of St. Mark's Church, Malone, Franklin co. N. Y.

Married.

At Castleton, Staten Island, on the 31st ult., by the Rev. Gordon Winslow, Rector of St. Pauls Church, Mr. WILLIAM PEARCE, of Bushall, Norfolk, England, to Miss FRANCES BADLEY, of Staffordshire, England.

Notices.

THE SICK AND NEEDY.

FREE CHURCH OF THE GOOD SHEPHERD.
Corner of Market and Monroe-st.

The subscriber thankfully acknowledges the receipt of one dollar from "J. O. T." left at the Church—and two dollars from a "Lady," by the hands of Messrs. Stanford & Swords, who will take charge of any donations for distribution among the destitute.

RALPH HOYT, 117 Madison St.

Orphan Asylum Society, in the City of New York.

This interesting charity will hold its *forty-third* anniversary at the Apollo Saloon, 412 Broadway, on Tuesday next, (April 17,) at 12 o'clock.

The children will take part in the exercises, singing and reciting a variety of pieces appropriate to the occasion; and an address may be expected from the Rev. Mr. Weston.

As "the eye affecteth the heart" the Managers are sure that if their fellow-citizens will only look upon this family of 130 orphans, their tenderest sympathies will be excited. It is hoped that not only ladies, but also gentlemen, will devote a passing hour to this interesting exhibition.

A Committee will be in readiness at 11 o'clock to receive donations and subscriptions.

The Rev. Stephen H. Tyng, D. D., Rector of St George's Church, will preach in the Church of the Epiphany, on Sunday evening, April 15th. Service to commence at half past seven o'clock. A collection will be made in behalf of said Church.

New York, April 14, 1849.

NOTICE.

A sermon will be preached in St. Stephen's Church on Sunday evening, 15th inst, by the Rev. Dr. Higbee, in behalf of the "Missionary Committee of the Diocese," when a collection will be made in aid of Diocesan Missions. Service to commence at half past seven o'clock.

Nothing can be more domestic among missions, than the Missions of our own Diocese. Yet the treasury is empty, and the Missionaries suffering for the miserable pittance of one hundred and twenty-five dollars per annum.

CHURCH OF THE GOOD SHEPHERD,

Corner of Market and Monroe-Sts.

Service on Sundays at the usual hours, Morning, afternoon, and evening.—Also on Thursday evenings.—Seats free.

The Proposed Fair,

In aid of the funds of the Seaman's Mission, will be held on Thursday, 19th of April next, at Constitution Hall, 650 Broadway. Ladies interested in this Mission, are respectfully solicited to contribute their handy work, and use their influence to make the collection of articles as extensive a possible.

Contributions may be sent to the following Ladies:
Mrs. Lindley M. Hoffman, 153 Hudson st.
" Rev. Dr. Whitehouse, 120 11th street.
" Edward Haight, 25 East 14th street.
" J. T. Adams, 75 East 15th st.
" J. Davenport, 62 Lexington avenue.
" D. A. Cushman, 9th Avenue, near 20th st.
" Capt. A. Proal, 95 Spring street.
" Geo. C. Morgan, Pike street.
" Charles Ely, 201 Washington St., Brooklyn.
" Rev. Dr. Lewis, Montague Place, Brooklyn.
" Rev. D. V. M. Johnson, South Brooklyn.
" C. Haight, cor. Wayne & Grove st. Jersey City.

N. B.—Editors of the Church Papers in neighboring Cities are requested to insert the above.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 27th ult., the Treasurer has received the following contributions:

Through J K Sass, R A in S C, Christ ch, Parish, 5 22; for Cal, 5; Mo. Miss. Lec, 5 75; Prince Georges Wingaw, 15; S Michaels, Charleston, 45 96—76 93. Easter offerings, H S H, 5; S Johns, Fort Hamilton, 24 50. Total, 106 43.

THOMAS N. STANFORD, Treas.,
New York, April 10, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 27th inst.:

St John's ch, Waterbury, Conn, for Constantinople 50; a member of St George's ch, Beekman-st, for Africa, 5; Greece, 5; China, 5—15. S S St George's ch, Fredericksburg, Va, for educating boys, China, 25; St Peter's ch, S C, Dr and Mrs Thos M, ann payments, 1848 and 1849, for ed China, 100; St Peter's par, Talbot Co, Ind, for Constantinople, 5; St Peter's ch, Albany, 24; Trinity ch, Mobile, Ala, 43 50. Through W H Hubbard, R A, Va, J H Stokes, 1 50; L A L, 1 50; Col Thomas Macon, 5; M A Garrett, 5; J Carter, 2; Westoner, par, Charles City Co, 20; a poor member for Constantinople, 100—135. Patapsco Female Institute, Ind, for Constantinople, 20; St John's ch, Elizabethtown, N J, 8 11; do, for Constantinople, 2—10 11. St John's ch, Stamford, Conn, for Constantinople, 19 20; St James' ch, Livingston, Ala, Dr L H Anderson, for Africa, 20; Epiphany Coll, do, 11 50—31 50. Trinity ch, Natches, Miss, Dr Abercrombie, Africa, 5. Through E W Howard, Esq, St John's ch, Providence, R I, for Constantinople, 58 8; Grace ch, do, for do, 47 8—105 16. Three Ladies, St Paul's ch, Oxford, W N Y, for ed boy, Africa, 20; J L Edwards, Washington, D C, 5; Trinity ch, Brandford, Conn, for const 7. Through E W Howard, Esq, Providence, St Paul's, Pawtucket, R I, for Constantinople, 11 50; St Michael's, Bristol, R I, for do, 26 20; St Peter's, Rockville, for do, 14 65; P in Philadelphia, 1; St John's ch, Morning S School for China, 72 45; do, do, Colored S S, for Africa, 25—150 80. Total, $771 28.

J. SMYTH ROGERS, Treas.
New York, March 4, 1849. No. 2 Park Place.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 20th ult.

J W Dominick, Jr, through Capt Proal, 5; Worthington Romaine, 5; through W Romaine, Jas B Windle, 5; E P Clark, 2; Isaac V Fowler, 4; Geo H Romaine, 2; W B Bleecker, ann, 4; through Edgar H Richards, Edgar Broadhead, 1; a Friend, 2; A Stewart, 5; Francis G Lathrop, 5; Miss Elizabeth Ferrill, 2; H. Meigs, Jr, 2; collections at the Chapel of Our Saviour, for books, 34 88; do, for the Mission, 28 37; Grace ch, N Y, through Rev Doct Taylor, Easter collection, 400. Total $507 25.

J. DAVENPORT, Treasurer,
April 9, 1849. 10 Platt street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since his acknowledgement of 20th ultimo, the following contributions, viz.:

From St Paul's ch, Oakhill, Rev C L A Barrows, 5; St John's ch, Ogdensburgh, Rev H R Peters, 10; Grace ch, Cherry Valley, Rev Joseph Ransom, 3; donation from U, 50. Total amount $68.

C. N. S. ROWLAND, Treasurer,
March 20th, 1849. 55 Water-st.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 17th ult.

St Paul's ch, East Chester, Rev Henry E Duncan, Rector, 15 53; Grace ch, South Oyster Bay, Rev Wm A Curtis, Miss, 1 50; "S H." annual subscriber, 3; St Paul's ch, Sing Sing, Rev W F Halsey, 2. Total $22 03.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 3, 1849. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 20th ultimo, the following contributions, viz.:

From St Ann's ch, Brooklyn, Rev Dr Cutler, $74.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
April 10th, 1849. 55 Water street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 17th ult.

Church of the Holy Comforter, Rev Doan Johnson, 4 35; "S H," 2: Rev Anthony Ten Broeck 2, subscribers, Total $8 35.

THOMAS C. BUTLER, Treas'r and Agt.
New York, April 3, 1849.

Advertisements.

NEW VOLUMES of Library of Anglo-Catholic Theology.—D. Appleton & Co. have just imported Bishop Beveridge's Codex Canonium Ecclesiæ Primitivæ, Vindicatus ac Illustratus, 2 vols. $5.

Dr. Hammond's Miscellaneous Theological Works; a new edition, 1 vol. 2 50.

Bishop Cosin's Works.—Vol. 3d, cont. A Sholastic History of the Canon of the Holy Scripture, 2 50.

D. Appleton & Co. have for Sale the previous vols. of this Library, comprising

Bishop Andrewes' Pattern of Catechistical Doctrine, &c., 1 vol.
Bishop Beveridge's Works, 10 vols.
Archbishop Bramhall's Works, 5 vols.
Bishops Bull's Harmony of the Apostles St. Paul and St. James on Justification, 2 vols.
Bishop Cosin's Works. Vols. I. and II.
Crakanthorp, Defensio Ecclesiæ Anglicanæ, 1 vol.
Bishop Gunning on the Paschal, or Lent Fast, 1 vol.
Hammond's Practical Catechism, 1 vol.
Hicks' Two Treatises, On the Christian Priesthood, and On the Dignity of the Episcopal Order. Vols. I. and II.
John Johnson's Works. Vols. I. and II.
Archbishops Laud's Works. Vols. I. and II.
L'Estrange's Alliance of Divine offices, 1 vol.
Marshall's Penitential Discipline of the Primitive Church, 1 vol.
Bishop Nicholson on the Catechism, 1 vol.
Bishop Overall's Convocation Book. 8vo., 1 vol.
Thorndike's Works. Vols. I. and II., 4 Parts,
Bishop Wilson's Works. Vols. II. and III.

*** Vol. I. containing Life, &c. will be published last.

A NEW WORK on Church Music.—D. Appleton & Co. will shortly publish

Laus Deo; A plain Service for the Easter and Trinity Seasons, No. I.; published under the Sanction of the Maryland Society for the improvement of Church Architecture and Music. 1tis

A YOUNG MAN, qualified to take charge of the education of a few boys, and prepare them for College, will hear of a situation by addressing "T. D. C.," at the office of the Churchman. March 24—tf

NEW WORK ON THE MIRACLES.

THOUGHTS on the Gospel Miracles, by the Rev. John Williams, D. D., President of Trinity College, Hartford. Just Published and for Sale by
STANFORD & SWORDS,

N. B.—This is suitable for Parish and Sunday School Libraries.

IN PRESS.

WILBERFORCE'S HISTORY OF THE AMERICAN CHURCH, 12mo. $1. To be ready in May.

Bishop Ives's Seven Sermons on Important Subjects. 12mo.

IN PRESS.

NEW WORK. Fasts in a Clergyman's Life, by Tayler, author of Lady Mary, Mark Wilton, Margaret, Records of a Good Man's Life, &c., will be published without delay by
STANFORD & SWORDS,
139 Broadway.

LADY MARY: Or Not of This World. 3d edition, 12mo cloth, 75 cts.

"We are pleased to see a third American edition of this delightful volume, that which few fictions are more real life, and none can have a better effect upon the heart. The author has been eminently successful in this work, sketching with a masterly pen, both humble and more polished life."—*Commercial.*

Just Published by
STANFORD & SWORDS,
139 Broadway.

A CARD.—A Lady who has travelled, and who has had more than 14 years experience in teaching, wishes a situation as a governess in a gentleman's family. She is competent to teach the English and French, Music on the Piano, Drawing, Writing, Needlework, &c., &c.

She can give the most unquestionable testimonials as to good character and abilities; for further particulars please apply to Miss F. Read, through the Post-office. If a personal interview is preferred, she can be seen in First Avenue, three doors from 17th street.

New York, April 9—3t$

A YOUNG LADY qualified to give thorough instruction in the branches of an English education, is willing to devote her mornings to two or three pupils at their respective residences. Children under ten years of age would be preferred. Address B. G. T., at this office.

April 11, 1849—3t.$

GOVERNESS WANTED.—Wanted a Lady as governess in a family in the State of Georgia, to superintend the education of eight children, girls. Those only need apply who can teach the higher branches of English and Music, and give satisfactory reference as to competency, &c. The place is healthy, and is one of the largest towns in Georgia. Apply at No. Wall-st., up stairs, back office. April 14th—2t

EDUCATION.—The summer arrangement of the classes at the *Washington Institute* commences this month. The establishment, occupying high and extensive grounds, with commodious buildings, affords every advantage for recreation and health belonging to the remote country; while its proximity renders it accessible to parents, as occasion may require, without loss of time, trouble or expense. Instruction in all branches by gentlemen of reputation and experience, unremitting efforts for the best interests of the pupils in every way. Known to the public for twenty-five years, since it received its present designation, references, it is presumed, are needless.

T. DWIGHT PORTER,
THEODORE W. PORTER.
Murray Hill, Lex. Av. 36th & 37th sts. April 14—2t$

TENOR SINGER.—Any Episcopalian Church in want of a superior Tenor singer, will address (K at this office. April 14—1t$

EDUCATION.—A Lady who teaches English, French, Italian, Piano Forte, Singing, and Drawing, wishes for an engagement as Visiting Teacher. Letters addressed to A. B., Office of the Churchman, will be attended to. April 14—1t$

EPISCOPAL ACADEMY OF CONNECTICUT.—The next term of this Institution will commence on the 4th Thursday in April, and continue fourteen weeks. Every branch is taught reduisite to prepare young men for College, or for the active pursuits of life.

The charges for tuition are $7 for the Classics and higher English branches, and $6 for the lower. Board may be obtained in respectable families at $2 per week, exclusive of fuel and washing. The Principal receives into his family those pupils whom their parents desire to place more particularly under his charge, at an expense of $50 per Term, including everything except books and stationery.

Bills payable one-half in advance, and the remainder four weeks before the close of the term.

Application may be made to the Principal,
S. B. PADDOCK.
CHESHIRE, March, 1849. 6t

COLLEGE OF ST. JAMES, Washington Co., Maryland. The second term opens on Monday, March 5. Students may be admitted at any time into the COLLEGE, or into THE GRAMMAR SCHOOL; either to pursue the full Collegiate course of Classical and Scientific studies; or a partial course in a MERCANTILE CLASS, receiving special preparation for the Counting Room and general business.

Application for the admission of pupils, or for further information to be made to
JOHN B. KERFOOT, Rector &c.,
tf m2. College of St. James, P. O., Maryland.

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

TWO YOUNG LADIES desire situations as governesses, in a private family—or assistants in some established institution. They feel competent to instruct in all the essential branches of English education and in music. Reference to Rev. Dr. Seabury, 125 West 13th st. who will answer any enquiries in regard to the applicants—and give their name and address. April 7—6t

PURE WINES—For Sacramental use, imported and for sale, at moderate prices, by THOMAS McMULLEN, 96 Broadway, near Wall st. m11 tf

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

Poetry.

From the Missionary.

"OUT OF THE ABUNDANCE OF THE HEART THE MOUTH SPEAKETH."

See yon flower, in the morn,
Laden with its diamond dew,
How it vieth with the dawn,
In its tints of rosy hue:
Sure the scent it doth impart,
Is its morning song of love;
From the fulness of its heart,
Thus it praiseth Him above.

See yon bird, upon the wing,
Singing, as he flies along;
Hark, the mountain echoes fling
Back the burden of his song:
No symphony of art,
Is his morning song of praise;
From the fulness of his heart,
Doth he warble forth his lays.

See yon "bright and morning star,"
Just now rising into sight,
How it shineth from afar,
With its flood of golden light:
Every beam that star doth start,
Is a sentence of its prayer;
From the fulness of its heart,
Speaks its mouth, in words so fair.

See that maiden kneeling there,
With the voice and look of youth,
Unto heaven she lifts her prayer,
To the God of love and truth:
Surely He will take a part
Of her bitter woe and grief;
From the fulness of her heart,
Seeks she, now, the true relief.

As the flower doth scent the air,
As the bird doth sing his lays,
As the star doth shine its prayer,
As the maiden kneels and prays;
So, when all is sad and dark,
If, from God, relief you seek,
From the fulness of your heart,
On your knees, your mouth must speak,

D.

Burlington College, Feb. 20, 1849.

Selected Matter.

Layard's Nineveh.

Discovery of a Gigantic Head.—On the morning following these discoveries, I rode to the encampment of Sheikh Abd-ur-rahman, and was returning to the mound, when I saw two Arabs of his tribe urging their mares to the top of their speed. On approaching me they stopped. "Hasten, O Bey," exclaimed one of them—"hasten to the diggers, for they have found Nimrod himself. Wallah, it is wonderful, but it is true! We have seen him with our eyes. There is no God but God;" and both joining in this pious exclamation, they galloped off, without further words in the direction of their tents.

On reaching the mines I descended into the new trench, and found the workmen, who had already seen me, as I approached, standing near a heap of baskets and cloaks. Whilst Awad advanced, and asked for a present to celebrate the occasion, the Arabs withdrew the screen they had hastily constructed, and disclosed an enormous human head sculptured in full out of the alabaster of the country. They had uncovered the upper part of the figure, the remainder of which was still buried in the earth. I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art, scarcely to be looked for in works of so remote a period. The cap had three horns, and, unlike that of human-headed bulls hitherto found in Assyria, was rounded and without ornaments at the top.

I was not surprised that the Arabs had been amazed and terrified at this apparition. It required no stretch of imagination to conjure up the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country, as appearing to mortals, slowly ascending from the regions below. One of the workmen, on catching the first glimpse of the monster, had thrown down his basket, and run off towards Mosul as fast as his legs could carry him. I learnt this with regret, as I anticipated the consequences.

Whilst I was superintending the removal of the earth, which still clung to the sculpture, and giving directions for the continuation of the work, a noise of horsemen was heard, and presently Abd-ur-rahman, followed by half his tribe, appeared on the edge of the trench. As soon as the two Arabs had reached the tents, and published the wonders they had seen, every one mounted his mare, and rode to the mound to satisfy himself of the truth of these inconceivable reports. When they beheld the head, they all cried out together, "There is no God but God, and Mahommed is his Prophet"! It was some time before the Sheikh could be prevailed upon to descend into the pit, and convince himself that the image he saw was of stone. "This is not the work of men's hands," exclaimed he, "but of those infidel giants of whom the Prophet, peace be with him! has said, that they were higher than the tallest date-tree: this is one of the idols which Noah, peace be with him! cursed before the flood." In this opinion, the result of a careful examination, all the bystanders concurred.

I now ordered a trench to be dug due south from the head, in the expectation of finding a corresponding figure, and before night-fall reached the object of my search about twelve feet distant. Engaging two or three men to sleep near the sculptures, I returned to the village, and celebrated the day's discovery by a slaughter of sheep, of which all the Arabs near partook. As some wandering musicians chanced to be at Selamiyah, I sent for them and dances were kept up during the greater part of the night. On the following morning Arabs from the other side of the Tigris, and the inhabitants of the surrounding villages congregated on the mound. Even the women could not repress their curiosity, and came in crowds, with their children, from afar. My Cawass was stationed during the day in the trench, into which I would not allow the multitude to descend.

As I had expected, the report of the discovery of the gigantic head, carried by the terrified Arab to Mosul, had thrown the town into commotion He had scarcely checked his speed before reaching the bridge. Entering breathless into the bazaars, he announced to every one he met that Nimrod had appeared. The news soon got to the ears of the Cadi, who, anxious for a fresh opportunity to annoy me, called the Mufti and the Ulema together, to consult upon this unexpected occurrence. Their deliberations ended in a procession to the Governor, and a formal protest, on the part of the Mussulmans of the town, against proceedings so directly contrary to the laws of the Koran. The Cadi had no distinct idea whether the bones of the mighty hunter had been uncovered, or only his image; nor did Ismail Pasha very clearly remember whether Nimrod was a true-believing prophet or an Infidel. I consequently received a somewhat unintelligible message from his Excellency, to the effect that the remains should be treated with respect, and be by no means further disturbed, and that he wished the excavations to be stopped at once, and desired to confer with me on the subject.

I called upon him accordingly, and had some difficulty in making him understand the nature of my discovery. As he requested me to discontinue my operations until the sensation in the town had somewhat subsided, I returned to Nimroud and dismissed the workmen, retaining only two men to dig leisurely along the walls without giving cause for further interference. I ascertained by the end of March, the existence of a second pair of winged human-headed lions, differing from those previously discovered in form, the human shape being continued to the waist and furnished with arms. In one hand each figure carried a goat or stag, and in the other, which hung down by the side, a branch with three flowers. They formed a northern entrance into the chamber of which the lions previously described were the southern portal. I completely uncovered the latter, and found them to be entire. They were about twelve feet in height, and the same number in length. The body and limbs were admirably portrayed; the muscles and bones, though strongly developed to display the strength of the animal, showed at the same time a correct knowledge of its anatomy and form. Expanded wings sprung from the shoulder, and spread over the back; a knotted girdle, ending in tassels, encircled the loins. These sculptures, forming an entrance, were partly in full, and partly in relief. The head and fore-part, facing the chamber, were in full; but only one side of the rest of the slab was sculptured, the back being placed against the wall of sun-dried bricks. That the spectator might have both a perfect front and side view of the figures, they were furnished with five legs; two were carved on the end of the slab to face the chamber, and three on the side. The relief of the body and three limbs was high and bold, and the slab was covered, in all parts not covered by the image, with inscriptions in the cuniform character. These magnificent specimens of Assyrian art were in perfect preservation; the most minute lines in the details of the wings and in the ornaments had been retained with their original freshness. Not a character was wanting in the inscriptions.

I used to contemplate for hours these mysterous emblems and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature, by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of a Supreme Being? They could find no better type of intellect and knowledge than the head of the man; of strength, than the body of the lion; of rapidity of motion, than the wings of the bird. These winged human-headed lions were not idle creations, the offspring of mere fancy, their meaning was written upon them. They had awed and instructed races which flourished 3000 years ago. Through the portals which they guarded, kings, priests, and warriors had borne sacrifices to their altars, long before the wisdom of the East, had penetrated to Greece, and had furnished its mythology with symbols long recognised by the Assyrian votaries. They may have been buried, and their existence may have been unknown, before the foundation of the eternal city. For twenty five cemturies they had been hidden from the eye of man, and they now stood forth once more in their ancient majesty. But how changed was the scene around them! The luxury and civilization of a mighty nation had given place to the wretchedness and ignorance of a few half-barbarous tribes. The wealth of temples, and the riches of great cities, had been succeeded by ruins, and shapeless heaps of earth. Above the spacious hall in which they stood the plough had passed, and the corn now waved. Egypt has monuments no less ancient, and no less wonderful; but they have stood for ages to testify her early power and renown; while those before me had but now appeared, to bear witness, in thewords of the prophet, that once "the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud of a high stature; and his top was among the thick boughs . . . . his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt great nations;" for now is "Nineveh a desolation and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cornorant and bittern, lodge in the upper lintels of it, their voice sings in the windows: and desolation is in the thresholds."[*] (Vol. I p. 72—77.)

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[*] Ezekiel XXXI, 3. Zephaniah, II. 13 and 14.

From the Louisville Journal.

Macaulay's History of England.

Mr. Macaulay has been long known as a brilliant reviewer. The sprightliness and point of his style, the force and beauty of his language, the boldness and philosophical air of his generalizations, and the dashing dramatic effect of his delineations of character, have given him an unrivalled popularity in this department of literature. He now appears before the public in a very popular field of literary adventure, which, like reviewing, is almost peculiar to the present century—the historical romance or novel. Mr. Macaulay's *debut* in this department has been eminently successful, and the favor with which his work has been received must be very gratifying to that gentleman. Never since the astonishment and delight excited by the kindred efforts of his illustrious countryman, Sir Walter Scott, has any book produced such a sensation and found so many readers, and called forth such unqualified eulogiums as the fascinating fiction named at the head of this article.

In the composition of this work, the author has exhausted all his varied and brilliant powers of language, description, eulogy, invective, and sarcasm. Each page is a picture highly wrought, admirably grouped, intensely colored, and standing out with startling and imposing effect. And the reader is hurried along in rapid succession from one to another of these pictures with an interest which is never permitted to abate. The two volumes which have appeared have already placed Mr. Macaulay far in advance of his immediate predecessors in the same department of literature, and, although the work promises to be long as "Sir Charles Grandison" or "Clarissa," yet each successive volume will probably be received with undiminished favor by the public.

But, fascinating and in some respects useful as are these historical romances, it must be confessed, that they are not altogether harmless. The plain, sober facts of history, thus gorgeously arrayed in the vestments furnished by an imagination not only unrestrained but stimulated to the most luxuriant exercise by the study for effect, and by the morbid appetite of novel readers for intense interest and strong delineations, lose in a very great degree their identity. If you take the trouble to strip off the drapery, the naked fact will be found there, indeed, the foundation, or theme of the rich description. But few readers will take the trouble to do this. The greater part are contented with the pleasure they have received and with the historical impressions derived without effort through so pleasant a medium. Even those who do inquire further, and seek to know the truth of events and of characters by a comparison of testimony, will find it very difficult to get rid of the impression produced by these highly wrought but delusive pictures. History thus written is changed from "philosophy teaching by example" into a graven instrument for the production of disturbing illusions, of scenic effects, and of dramatic interest.

The very charms of Mr. Macaulay's work render it peculiarly obnoxious to these charges. Every account of things or persons is wrought up with the most extravagant exaggeration. There are no real events and no real men and women in the two volumes which have appeared. Everything is magnified into dimensions that are monstrous and unreal. The bad are all fiends, the good angelic. Sometimes indeed the same person in different parts of the story, when the author is making distinct pictures, is both fiend and angel. The only words he uses are those that "burn." The only colors such as glare and dazzle. The dark parts of the picture are intensely black. The lighter parts are effulgent with whiteness. Hence he is unjust and calumnious successively to the court and the country party, to Whig and Tory, to churchmen and dissenters, to every interest and to each historical character. To many of these indeed he makes an imperfect amends by the lavish and indiscriminate use of the language of panegyric when he comes to the white part of the picture. But the compensation is very defective, for *a libel keenly pointed and well-directed is both more effective and more permanent in its influence upon character than the most unqualified eulogium.*

But Mr. Macaulay does not always manifest even this defective impartiality. Toward one institution of his country he is consistently severe and bitterly malevolent. Whenever he alludes to the Church of England his pen is dipped in gall, and it is with a sneer, an invective, or a gross misrepresentation. The frequency with which these sneers and misrepresentations recur in his pages exhibits very plainly the animus of the writer, and shows that he hugs his hate and dotes upon it with a disgusting dalliance.

But for the causes I have stated Mr. Macaulay's romance inflicts an undeserved injury upon every party and interest of which he writes. The work is a stilted caricature and travesty of all the historical facts and personages of the period of which it treats. Like other works of the same class, the only value of this production, apart from the transient pleasure afforded by the narrative, is its use as a medium for conveying to the world the political, religious, and moral theories, fancies, and conceits of T. Babington Macaulay.

On account of its fine writing and of its fascinating character, the work will be extensively read and immeasurably admired. But its readers should bear constantly in mind that it is not history they are reading, but the lucubrations of a very brilliant but prejudiced writer conveyed to them in the form of parable and story.

Advertisements.

BOOKS AND STATIONERY.—Huntington and Savage, Booksellers and Stationers, 216 Pearl-st. N. Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationery, to which they would invite the attention of Booksellers, and Merchants generally.

H. & S. publish some of the best and most saleable School Books now in use in the United States, among which are—

Burritt's Geography of the Heavens, accompanied by an Atlas; the only treatise on Astronomy now in general use, $1 25.

Mitchel's Burritt's Geography of the Heavens.—Being Burrit's Geography of the Heavens, revised and improved by Prof. O. M. Mitchel, Director of the Cincinnati Observatory, accompanied by a new Atlas, medium quarto, comprising 27 Star Charts; showing the relative magnitudes, distances, and positions of all the stars, down to the 6th magnitude, inclusive; also, the principal Nebulæ Clusters, Nebulous Stars, Double and Multiple Stars; together with the telescopic appearance of some of the most remarkable objects in the Heavens. Just published, $1 25.

Parley's Primary History of North America, comprising United States, with notices of Mexico, Canada, &c., 216 pages, 18mo. 38 cts.
" Primary History of South America and West Indies, 216 pages, 18mo. 38 cts.
" Primary History of Europe, 216 pages, 18mo 38 cts.
" Do. Do. of Africa, in preparation.
" Do. Do. of Asia, including Bible History.
Goodrich's Ancient History, 1 vol. 12mo. 550 pp. $1 13.
" Modern History, " " " $1 18.
" Pictorial History of the United States, 80 cts
" Pictorial History of France, 80 cts.
" Pictorial History of England, 80 cts.
" Pictorial History of Greece, 80 cts.
" Pictorial History of Rome.
Peter Parley's Geography for Beginners, new edition, neatly bound in stiff covers, and illustrated with 18 maps and 150 engravings; decidedly the best and cheapest introductory Geography published in the country, 25 cents.
The National Geography, by S. G. Goodrich, illustrated by 60 colored stylographic maps, and 220 beautiful engravings, accompanied by a Globe Map, on a new plan. 1 vol. medium, 4to. new edition, 50 cts.
The best book for *Teaching* now in use—Webster's University Dictionary. This edition contains about thirteen thousand more words than Walker's large Dictionary, and few persons require a larger work than this for reference.
Webster's High School Pronouncing Dictionary. 1 vol. 12mo. New edition, revised, 75 cts.
Do. Primary School Pronouncing Dictionary. New Edition, revised. 16mo. square, 40 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd plain, 50 cts.
Do. Dictionary. Pocket Edition, 32mo. emb'd gilt, 75 cts.
The above Dictionaries are more generally used than any other kind, and as they are now from new stereotype plates, conforming to Dr. Webster's standard work, by Prof. Goodrich, the Publishers anticipate a large increase of sales.
Pinney's First Book in French, 1 vol. 18mo., 50 cts.
This book is more simple and easy for beginners than any heretofore published in the New Method, and is designed to precede Mr. Pinney's large work.
Pinney's First Book in French, with a Key, 62 cts.
The Practical French Teacher; or a new method of learning to read, write and speak the French. By Norman Pinney, A. M., 1 vol. 12mo. $1.
Key to the Practical French Teacher, 63 cts.
A Practical Grammar of the English Language. By Edward Hazen, author of the Speller and Definer, 50 cts.
A New Introduction to the Science of Algebra. By Silas Totten, A. M., President of Trinity College, Hartford. 1 vol. 12mo. $1.
Mrs. Lincoln's Botany. This work has been thoroughly revised, and improved by large additions of Southern and Western plants, and few books have a wider and more justly deserved popularity, $1 25.
Phelp's Chemistry. New Edition. 1 vol. 12mo, 75 cts.
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Do. Chemistry for Beginners; designed for Common Schools. 1 vol. 18mo. 50 cts.
Do. Natural Philosophy for Beginners. Same sizet 50 cts.
Do. Geology.
Kame's Elements of Criticism. By Abraham Mills, A. M., 1 vol. royal 12mo. $1 25.
Astronomical Maps. By H. Mattison, 16 Nos. cloth backs and rollers, with case and book, per set, $20
Astronomical Maps on heavy paper and rollers, $15
Elementary Astronomy, to accompany the Astronomical Maps. By H. Mattison. 18mo. 50 cts.
Sermons to Presbyterians. By G. T. Chapman, D. D 1 vol. imperial 12mo. $1 25.
The Book of Psalms, translated into English Verse. By the Rt. Rev. George Burgess, Bishop of the Diocese of Maine, 1 vol. 12mo. 75 cts.

☞ Academies and Schools supplied, and a liberal deduction from above prices made. Nov11

REPORT FOR MARCH.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of March, 1849, One Hundred and Twenty-Nine *new* Policies, viz.:

To Merch'ts & Traders	51	To Clergymen	5
" Mechanics	14	" Druggists	2
" Manufacturers	16	" U. S. Officers	2
" Clerks	14	" Agents	2
" Physicians	4	" Teacher	1
" Farmers	12	" Sea Captain	1
" Ladies	2	" Other occupations	3
	114		15
Total *new* Policies in March,			129

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. A7 4t

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER,
Corner of Centre and River streets, Newark, N. J.
November 11

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

MRS. ALDEN'S SEMINARY, For Young Ladies, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influenee is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of intruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

Plan of Organization and Terms.—In this Institution there are three general classes, denominated *Primary, Junior*, and *Senior*, and the *Graduates' Department*.

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

References.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., Boston, Mass.; Mrs. General Gaines, N. Y. City; and the Episcopal Clergy generally of New York City.

Springfield, March 17, 1849. m17—tf

MRS. COMEGYS' SCHOOL FOR YOUNG LADIES.—This Institution is located, for the present. in Cranberry street, (No. 35,) between Columbia and Willow; but will be removed on the first of May to another position, combining pleasantness of prospect with healthiness of location, and ease of access to scholars from every part of the city.

Every opportunity will be given in this Institution for the acquisition of an elegant, accomplished, and scientific education. It will be the constant aim of the Principal to make the discipline, the studies, and all the internal arrangements of the school conform to Christian principles, and serve to implant in the hearts of her pupils a deep reverence for sacred things, and a hearty love for the Saviour. Those who become members of her family will excite the same solicitude, and receive the same zealous care, in this respect, as her own children; and they will thus be expected to govern their least actions by the rules of Christian duty.

Mrs. Comegys will be assisted by teachers of distinguished ability and experience, thoroughly acquainted with the branches entrusted to them.

TERMS.—ONE-HALF IN ADVANCE—REMAINDER IN MARCH.

For board, and tuition in all the English branches, for the scholastic year of ten months, commencing the first of October, $200.
Washing, $20.
Day scholars, divived into quarters (payable in advance,) $40.
For the Latin language, $20.
For the French language, $20.
For the German language, $20.
Drawing, $20.
Music on the Piano, with singing, $60.
Guitar and Harp at the Teachers' charges.

References.— Right Rev. Wm. Meade, D. D., Bishop of Va.; Right Rev. Manton Eastburn, D. D., Bishop of Mass.; Rev. B. C. Cutler, Brooklyn; D. Embury, Esq. do.; Freeman Hunt, Esq., do.; Rev. F. Vinton, D. D., do.; Rev. W. H. Lewis, D. D., do.; Rev. J. F. Fish, do.; Rev. Wm. Staunton, do.; Rev. Clement M. Butler, Washington, D. C.; Commodore Joseph Smith, do.

Brooklyn, 1849. March 17—4t

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.
Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.
Instruction in Painting with Oil or Water Colors, $12.
Tuition in Music, and Use of Piano, $12 00.
" for Juvenile Day Scholars, per term, $3 00.
" " Advanced " " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERGUSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

References.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

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SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral charncter; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

Conditions.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the scnool, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amouut of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector. At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the constuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, Floyd Smith.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

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Dr16.tf

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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